252 Vaishnav Stories

PART 2

Shrimad Prabhucharan Goswami, Paramdayal Shri Gusainji Maharaj, Shri Vidhvalnathji

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(English Edition)

252 Vaishnav Stories

PART 2

Revealed by Shri Gokulnathji

Composed by Goswami Shri Harirai Mahaprabhuji

(With the Sentiment of Three Births')

Adhyasampadak

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॥ श्री गोवधननाथो वजयते ॥

Auspicious blessings, It is a matter of great joy that the re-publication of the Varta of the Two Hundred and Fifty-Two Vaishnavas is being carried out by the Vaishnav Mitra Mandal Public Trust. For the followers of Pushtimarg, the importance of Vartaji has remained supreme in the form of daily satsang. Every day, in temples and homes, the reading and study of Shiksha Patra, the Varta of the Eighty-Four and the Two Hundred and Fifty-Two Vaishnavas, the Shodash Granth, the original Purush Vallabhakhyan, and other such texts have been continuing. For the past forty years, it had become very rare to obtain copies of the Varta Granth of the Two Hundred and Fifty-Two Vaishnavas along with the sentiments of three births. In the end, it was published under the successful editorship of Pujya Pad Goswami Shri Brajbhushanlalji Maharajshri (Kankroli). Thereafter, taking permission from Maharajshri of Kankroli, its publication was carried out.

“It is manifest that he showed the path and its method,” is what is said about Goswami Shri Gusainji. Shri Thakurji’s traditions of raga, bhog, and shringara were expanded by Shri Gusainji, and his Two Hundred and Fifty-Two Vaishnavas, by his blessings, accepted them and performed seva accordingly, and they also attained the benefit of the direct personal experience of Thakurji. All these experiences of theirs are narrated in these Vartas. Therefore, by the daily satsang of these texts in homes, Vaishnavas come to understand the principles of Pushtimarg through the Vartas themselves, and they do not need to read or understand the theoretical Sanskrit scriptures.

Such a rare text was respectfully purchased by Vaishnavas and established in their homes, and they benefited from it. The books continued to be sold out, yet the longing in the hearts of the Vaishnavas did not end. This is the grace of Shri Thakurji upon them and the blessings of Shri Gusainji. Therefore, this text is being republished. Thus, we wholeheartedly offer blessings to the members of the Vaishnav Mitra Mandal Public Trust and to all the other workers associated with this task. We also offer heartfelt blessings to all the Vaishnav group who collect the text and who perform satsang of the text.

Vijayadashami, Vikram Samvat 2066

॥श्री ह रः ॥

Humble Submission

The Vartas of the eighty-four blessed devotees, who gave concrete form through their noble conduct to the supremely sacred principles of Pushti as established by Jagadguru Shrimat Vallabhacharyaji, and the Vartas of the two hundred and fifty-two blessed Vaishnavas, who were the supremely graced devotees of the most compassionate Shrimat Prabhucharan Shri Gusainji Shri Vitthalnathji, the propagator of the path established by his father and a noble thinker, have proved to be most useful for the daily satsang assemblies of the Pushti creation. Through these Vartas, along with the Pushtimargiya system of seva, a detailed explanation of extremely profound secrets and doctrinal sentiments is also easily obtained by the Vaishnav community. For the past approximately forty years, it had not been easy to obtain the Varta of the two hundred and fifty-two Vaishnavas, containing the sentiments of three births, in Braj language and Nagari script. Therefore, after obtaining the permission of the Third Peethadhish Pujya Pad Goswami Shri 108 Shri Brajeshkumarji Maharajshri of Baroda, the Trust has undertaken the work of its publication. By publishing this, the Trust is experiencing joy and satisfaction. The main objective of the Trust is to promote Pushtimarg within the Vaishnav community, to promote seva, and to strengthen the spirit of organization, and for the fulfillment of this very objective, we are continuously striving. The Vaishnav Mitra Mandal Public Trust has presented a new scheme in which a lifetime member, by depositing only Rs. 1501/-, can receive one special text every year as a complimentary offering. Under the vice-presidentship of Pujya Pad Dwitiya Peethadhish Shri 108 Shri Kalyanrayji Maharajshri, the Trust is receiving complete guidance along with your blessings. In the same way, along with the great grace of Pujya Pad Goswami 108 Shri Gokulotsavji Maharajshri and Pujya Pad Goswami 108 Shri Devkinandanji Maharajshri, the Trust also continually receives your proper guidance regarding the publication of texts. In giving concrete form to this Varta text and carrying out the important work of editing it, I cannot forget the name of Shri Ghanshyamdasji Mukhiya, who has fulfilled his responsibility in the form of seva by systematically editing many texts of the Trust. The credit for skillfully carrying out the printing work goes to the manager of Apsara Fine Art Printers, Shri Muraleedhar Maheshwari, who cooperated in promptly printing all three volumes of the Varta. I am also grateful to all the trustees and other associates who have directly or indirectly contributed to this

work.

Indore, Vijaya Dashami, Vikram Samvat 2066

Shri Vallabh Charananuragi Sevak of sevaks - Balakishan Gabbad
Respectfully, Jai Shri Krishna

Secretary, Vaishnav Mitra Mandal Public Trust

|| वजयते श्रीमद् वठ्ठलेश प्रभुः ||

Blessings of Pujya Pad Dwitiya Peethadhish Goswami Shri 108 Shri Kalyanrayji

Maharajshri

Dwitiya Peethadhishwar Goswami Shri Kalyanrayji Maharajshri

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Date: 17/2/1999

From the city of Indore, upon observing the auspicious commencement of the renewed fresh printing of the Vaishnav Vartas, I am experiencing joy along with satisfaction. Through the Vaishnav Mitra Mandal and the International Pushtimargiya Vaishnav Parishad, Indore branch, it was resolved that the unavailable Bhav Prakash (Revealing the Sentiment) along with the 252 Vaishnav Vartas should be published. Therefore, a proposal was soon passed, and now through the sincere efforts of the institution and its branch, the second volume out of the three volumes of the Vartas is in your hands.

In our Pushti Bhakti path, since Naam Seva has special importance, and according to the saying, “Our Braj speech itself is the Veda,” Braj Bhasha has already been recognized as the Purushottam language. Therefore, this literature is sufficient for deeply understanding our own dharma, philosophy, and culture, which are imbued with devotion to Shri Hari, Guru, and Vaishnavas. Hence, along with Naam Seva, Vallabhiya Vaishnavas should collect the present Varta text and, obtaining its rare benefit, make proper use of their time.

With these शुभ wishes,

Goswami Kalyanray

Dwitiya Grih Peeth

Nathdwara–Indore

॥श्री ह रः ॥

Vājapeyayājī Agnichit Somayājī Dīkṣit J.P. Blessings of Pujya Pad Goswami Shri 108 Shri

Gokulotsavji Maharajshri

In truth, to properly grasp a vast subject, an introduction is essential. Accordingly, upon thoroughly reviewing the entire literature of the Varta tradition, the principal subject established is how immeasurably important the divine forms of Hari, Guru (Acharya), and Vaishnav are in the Pushti Bhakti path—like an ocean contained within a single drop. The grace of the Lord and the grace of the scriptures are easily attained through the grace of the Guru and the satsang of Bhagavadiya Vaishnavas. Just as a mountain cave is the gateway to a secluded grove (nikunj), in the same way, according to the principle "ukṣipta hastaḥ puruṣo bhaktān ākārayatyut," Shri Govardhannathji—Shrinathji—stands as the gateway for performing the eternal divine pastimes of the nikunj. Standing at the entrance of the mountain cave, He raises His beautiful hand and calls the devotees. The cave of Shri Girirajji is the gateway to the nikunj, and there, as the gateway, stands Shrinathji. It is extremely necessary to understand the meaning of the word "gateway" here. Just as in the body, the mouth is the principal gateway and is foremost, so too the main entrance of a house is primary. Therefore, on auspicious occasions, festoons are tied at the main entrance, the threshold is worshipped and decorated, and rangoli is made there. This is well known. Similarly, in the divine play of the nikunj gateway, in the giving of the nectar of the lips, the mouth is the principal gateway. According to the principle "kṛṣṇādharāmṛtāsvāda-siddhir atra na saṁśayaḥ," there is no doubt that the tasting of Krishna's lip-nectar is accomplished here. Thus, the mouth is the main gateway for drinking that nectar. In the same way, Shri Vallabhacharya Mahaprabhu is the gateway in the form of the dharmi-svarupa. Shri Mahaprabhuji, as the dharmi-svarupa, is the Guru-gateway. "Mukhaṁ hi paramānanda-rūpaṁ, mukhaṁ hi bhaktyātmakaṁ, mukhasya bhaktirūpatvāt mukha eva rasaḥ." (Subodhini – Shri Vallabhacharya Mahaprabhu) "Dharme hi gurur mūlaṁ sa ca Bhagavān tan-mukhatvāt." – Subodhini. "Laukika-gurv-apekṣayā Bhagavan-mukhasya atyanta-gurutvāt nitarāṁ guruḥ." – Subodhini, Shri Vallabhacharya Mahaprabhu. The meaning here is that not an ordinary worldly teacher, but the Vallabhkul in the form of Bhagavan's lotus-mouth, who grants divine initiation, is truly Guru. The mouth of Bhagavan is itself completely Guru—that is, the dharmi form, the Guru-gateway. "Bhavitā bhāva-sambandhas tataḥ puṣṭi

phaliṣyati." Without the gateway, for souls, that sambandha (Brahma-sambandha) is difficult to attain. – Siddhanta Rahasya Vivriti, Shri Harirayji Mahaprabhu. Through bhava-sambandha, Pushti bears fruit. That relationship (Brahma-sambandha) for souls is not possible without the Guru-gateway. Shri Mahaprabhuji, in the form of the lotus-mouth—"Agniṁ yaś cakra āsyaṁ" (Atharva 10-7-32); "Agniḥ vāg bhūtvā mukham āviśat" (Aitareya Upanishad 1-2-1). The Acharya is Bhagavat-svarupa and is the incarnation of the fire of Bhagavan's mouth. Through para, pashyanti, madhyama, and vaikhari speech, Bhagavan expresses Himself through His Acharya-charan. "Vāṇyā yadā tadā svāsyaṁ prādurbhūtaṁ cakāra hi." The cause (gateway) of all expression is Shri Vallabhacharya Mahaprabhu. "Sa vai vācam eva prathamām atyavahat" – Udgitha Brahmana. "Bhagavato mukham agniḥ" – Shruti. From such principles as "Ācāryaṁ māṁ vijānīyāt," it is established that the Acharya is Bhagavat-svarupa—"Vaishvānaro Vallabhākhyah"—the Vaishvanara fire. Therefore, to reveal His own will, the Lord Himself manifested as Acharya Shri Vallabhacharyaji upon this earth for the upliftment of divine souls, in the form of His principal mouth-gateway, according to the principle: "Ānandaḥ paramānandaḥ Shri Krishṇāsyaṁ kṛpānidhiḥ." In this Pushti Bhakti Vallabh Sampradaya, service of the lotus-mouth is considered primary. Therefore, through the grace of the Guru, one attains the supreme fruit of Acharya-Guru seva and Bhagavat-seva. The fortune of experiencing the divine forms described in the 252 and 84 Vaishnavas, as well as in the present Pushti creation, is seen as the fruit of Guru's grace. As stated by Shri Gokulnathji: sometimes Bhagavan communicates through a sevak, sometimes through dreams. But here, without any such intermediary, He directly instructed the Acharya—spoken directly by Bhagavan Himself. To understand Bhagavan's words, His speech, His heart—is beyond the capacity of the soul. Shri Mad Acharyacharan is the knower of Krishna's heart. Thus, even though Shri Damodardasji heard Bhagavan's words—"Damla, you heard something"—he heard, but did not understand. Sometimes Bhagavan communicates through His sevaks, sometimes through dreams, but this is beyond human intellect. Therefore, the Acharya-svarupa manifested Himself and established the principle of Acharya-Guru as sevya-sevak under "Shri Krishna-jnanado Guruh," and according to "Paramatmanam Paramananda Vigraham." Manifesting in forms of bliss alone—hands, feet, mouth, belly, and so forth—Bhagavan instructed Acharyashri that whichever soul you establish in Brahma-sambandha with Me, I will accept that soul. Thus, through the Guru-gateway in the dharmi form—Acharyacharan Shri Gopinathji, Shri Gusainji Shri Vitthaleshwar Prabhucharan—through the Gadya-mantra Brahma-sambandha initiation, the accepted souls attained

such indescribable divine fortune. Some Vaishnavas received svarupa-seva; some received service of prasadi garments; some received service of handwritten manuscripts; and some were granted the service of His own lotus-feet, thereby attaining complete restraint of the mind. They were granted the divine bliss of Nandalaya's lila. One Patel Vaishnav attained restraint of mind simply through service of the cows of Shri Govardhandharan. In this way, Acharyacharan revealed the power to do, not to do, and to do otherwise. This fortune and eligibility for seva is obtained through Brahma-sambandha. To gain eligibility for Bhagavat-seva and to remove obstacles accumulated over many births, Gadya-mantra Brahma-sambandha initiation is essential. Now we mention the doctrinal proofs of the ancient commentators of Siddhanta Rahasya: "Brahma-sambandha means offering oneself to Bhagavan through the Acharya of one's own path." – Goswami Shri Kalyanraycharan. "Brahma-sambandha means establishing direct relation with Purushottam through surrender before the Acharya of our path." – Goswami Shri Vrajotsavcharan. "Brahma-sambandha means offering to Bhagavan through the Acharya of this path." – Goswami Shri Gokulotsavcharan. "The seed-state (bijabhava) is the acceptance by Bhagavan after offering through the Acharya of the pure Pushti path, by the grace of the Acharya." – Goswami Shri Gokulnathcharan Shri Vallabh (Commentary on Siddhanta Rahasya). From these doctrinal proofs, according to the principle "svavamśe sthāpitāśeṣa-sva-māhātmya," Shri Vallabhacharya Mahaprabhu established His complete glory in His lineage. According to "bhuvi bhakti-pracāraika-kṛte sānwaya-kṛt pitā," one should receive Pushti Bhakti Gadya-mantra Brahma-sambandha from a Vallabh lineage Acharya. Just as Shri Vallabhacharya Mahaprabhu is the dharmi-svarupa, the mouth-gateway of the Lord, in the same way all Acharyas of the Vallabh lineage are dharma-form Guru-gateways. "Catvāras te kalau bhāvyāḥ sampradāya-pravartakāḥ." According to Padma Purana, Sampradaya initiation is absolutely necessary. By receiving initiation—Brahma-sambandha—the surname of the human soul changes. Just as a maiden's gotra and surname change upon marriage, similarly, when sambandha is established with Bhagavan of Pushti, the soul is no longer merely a soul; it becomes a Bhagavadiya devotee. "Vikrīḍitaṁ vraja-vadhūbhir idaṁ ca Viṣṇuḥ." The Pushti-stha Bhagavan, Vishnu-svarupa, assumes a form for nourishing rasa. Upon Brahma-sambandha with that rasa-svarupa Vishnu, the soul is called Vaishnav. Just as a married woman is addressed by her husband's surname, so too the soul's surname changes to Vaishnav. To become a Bhagavadiya Vaishnav itself is a great attainment. All purusharthas are fulfilled. When one is identified not by the individual soul but by the Supreme Soul, one attains eligibility for Bhagavat-seva—"Yo yad

aṁśaḥ sa taṁ bhajet." Therefore, one should receive initiation from a Vallabh lineage Acharya for Brahma-sambandha. It is necessary to clarify: some say, "We have made a guru." But a Guru is not made; in Acharya-parampara, Guru exists inherently. A worldly guru gives instruction; an Acharya of the lineage grants initiation and instruction. Every Acharya is Guru, but not every Guru is Acharya. Thus, according to Padma Purana's principle, one must receive initiation from the Acharya lineage of the eternal Sampradaya. Without initiation, merely reciting mantra is only sequence, not mantra. In mantra initiation resides the radiance of Acharya-parampara and the power of the mantra-giving Acharya-Guru. Self-recitation produces ego—"Svataḥ karaṇe ahaṁkāro bhavati" (Subodhini 10-4-33). "Svataḥ karaṇe sarvatra doṣaḥ" (Subodhini 10-4-62). When Krishnadas Meghan was questioned by his guru for taking another guru, he replied that he had not taken an ordinary guru but Acharya-Guru according to "Ācāryaṁ māṁ vijānīyāt." Thus, Guru gives instruction; Acharya grants both spiritual initiation and instruction. "Sarva-lakṣaṇa-sampannaḥ Shri Krishna-jnanado Guruh." Just as "Anugrahāya bhaktānāṁ mānuṣīṁ deham āsthitaḥ, bhajate tādṛśīṁ krīḍā yā śrutvā tat-paro bhavet"—Bhagavan assumed human form to bestow grace. He was not human but assumed an aprakrit body —"Babhūva prākṛtaḥ śiśuḥ"—only appearing natural in form. In Trividhi Namavali: "Narākṛtaye namaḥ"—"Naravat ākṛtir yasya." It is a worldly example, but by the word Krishna is indicated eternal bliss-form, not worldly. Thus, the doctrine of Sakar Brahmavada is established. "Tadaiva sāmṛta-jalā Yamunā nirviṣā bhavat, anugrahāt Bhagavataḥ krīḍā mānuṣa-rūpiṇaḥ" (Mahapurana 10-13-67). "Yad vaṁśaṁ naraḥ śrutvā sarva-pāpaiḥ pramucyate, yatrāvatīrṇa Viṣṇv-ākhyam para-brahma narākṛtiḥ" (Vishnu Purana). From all these doctrinal proofs, it is confirmed that the Lord assumed human form to make souls His own. When Bhagavan assumed the Varaha incarnation to uplift the earth, He placed the earth upon His tusk. The earth then asked for the boon of tasting the nectar of His lips in human form. The Lord granted that this desire would be fulfilled in the Rama incarnation, and in Ramavatara He accepted the earth as Sita and fulfilled her wish. This is the Lord's contradictory attribute—that He who is Lord of the entire universe is nurtured in Yashoda's lap. Thus, in Pushti Bhakti path, the obstructing knowledge of divine majesty—that He is controlled by yogis or jnanis—is not accepted. Rather, the Lord is a child; keeping Him pleased is our dharma. He is not made pleased once; He is kept pleased continuously. This is the specialty of Pushti Marg. Thus, with beloved-bhava and child-bhava, the Lord is lovingly pampered. "Dharmotkarṣeṇa ca māhātmyaṁ dvi-vidham." (10-43-3) "Māhātmya-jñāna-pūrvastu" – Narada Pancharatra. "Hari

sarvātmanā sevyo jñātvā māhātmyam ādarāt." Like the gopis, having simple, natural affection and self-identity toward Bhagavan is the Pushti Marg practitioner's understanding of divine greatness. Even when He killed demons and lifted Giriraj, the gopis did not develop the feeling of Him as the Supreme Lord in their hearts (Subodhini 3-9-31). "Māhātmyāt devatāyā eka ātmā bahudhā stūyate." (Nirukta) "Sarvatra alaukikeṣu padārtheṣu māhātmya-śravaṇān rucir utpadyate." (Subodhini 1-2-25) By hearing of the greatness of all divine objects, taste arises. "Niranjan anjan diye so Nand ke angan mai." Says Nanddas: He whose maya the whole world values, that very One values only His own reflection. The Lord who is nourished in Yashoda's lap, having assumed a human-like form, He who is the Lord of the entire universe, cannot even see Himself. Shri Yashodaji, Shri Swaminiji, and the Vraj devotees show Him a mirror. Then, seeing His own lotus-face, the Lord becomes delighted and pleased. To make the All-powerful appear powerless—this is the great fortune of the Pushti souls. "Tripur bhūmi nāpī tab na ālas bhayo, aur ab jo kaṭhin bhayo dohari ulanghanā. Hari ko vimal jas gāvat gopāṅganā." Which great merit do these Vraj residents possess? says Brahma and Shesh. For whose sake Shri Hari manifested in human form. He who is the radiant abode of the universe, the Guru of the world, the Father of the world, the Lord of the world—rarely attained by yoga, yajna, tapas, and vows—is the Lord of Gokul's homes. He within whose belly are the three worlds, water, land, and the five elements—He swings as a child in the cradle in Yashoda's house. He whose name the serpent-king chants day and night yet cannot reach the end; He whom the four Vedas utter and Brahma contemplates—He has descended into Nanda's home and plays in Yashoda's courtyard. That same charming Beloved is Shri Radharaman. "Dharma hi te pāyo yah dhan." Even Dhanurdhar Parth Arjuna told the Lord that he did not wish to see the cosmic form again. That extraordinary vast form neither pleased his heart nor delighted his mind. He desired only that simple, gentle human form which embraces all. "Dṛṣṭvedam mānuṣaṁ rūpaṁ tava saumyaṁ Janārdana, idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ." Thus, to accept the form of the Supreme naturally and simply is the mark of a pure heart. "Atyanta śuddha cittasya yuktiḥ nāpekṣyate kvachit." (Bhagavatartha Nibandh 3-48) "Janma karma ca me divyam." According to the Gita Upanishad, just as the Lord's birth and actions are divine, so too His human form is divine. Similarly, the Lord commands: "Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit, na buddhyāsūyeta sarva-deva-mayo guruḥ." The Lord declares: I Myself am the Acharya-svarupa. One should not consider Me an ordinary human nor bear jealousy toward My Acharya form. The Acharya is the embodiment of all deities and is Guru. "Yo'ntar bahiḥ tanu-bhṛtām

aśubhaṁ vidhunvan ācārya-caitya-vapuṣā sva-gatiṁ vyanakti." By assuming the Acharya form, I wash away the sins of all embodied beings and reveal My own abode. Therefore, Shri Vitthaleshwar Prabhucharan states in Vallabhashtak: "Bhūmau yaḥ san-manuṣyākṛti karuṇas taṁ prapadye hutāśam."

"Prākṛtānukṛti-vyāja-mohitāsura-mānuṣaḥ." "Sarvo'ṅgīkṛtyaiva Gopīśa Vallabhī-kṛtamā." This body will not again obtain the Vallabh attire of Murari. As sung: The fruit of the complete tapas performed by Vasudev was manifested as Shri Vallabh. The same Gopal who was in Gokul has now come and dwells in our home. The same who were the Vraj maidens are now the Vedic hymns. There is no doubt—the same Giridharan Shri Vitthal is here. He is the deliverer of the world, the savior of ages—our Shrinathji. Thus, the Acharya is Bhagavat-svarupa. After receiving Brahma-sambandha from him, one gains the right to perform Bhagavat-seva. After receiving Brahma-sambandha from a Goswami Acharya of the Vallabh lineage, one gains eligibility to serve Shri Thakurji. When Shri Thakurji resides in a home, that house is no longer merely a house; it becomes the playground of the Lord. Its worldly nature ceases. It becomes Nandalaya. As stated in Kularnava Tantra: Just as a bird nurtures its young with its wings, just as a fish nourishes its offspring merely by sight, just as a tortoise sustains by meditation—so are the types of initiation: touch-initiation, sight-initiation, and instruction-initiation. In our Pushti path there are forms such as drishti-pushti and sparsha-pushti. Otherwise, without being nourished by Acharyashri, serving merely an image is only serving the art or effort of a painter. In karma, jnana, and maryada paths there are procedures like prana-pratishtha, invocation, and immersion. But in Pushti Bhakti path there is no prana-pratishtha; there is establishment of the complete Purushottam. One should serve after being nourished by Acharya Guru and according to his command. "Sevā kṛtir guror ājñā." Seva should be done according to Guru's command and the path's tradition. Service need not be only svarupa-seva or image-seva. Even service of garments, or cloth imprinted with the lotus-feet, or even a sock, can grant realization of the Lord and fulfill the soul. This is the glory of Acharya's grace. Acharyacharan gave handwritten mantra to Narayandas Kayastha, instructing him to offer bhog and take mahaprasad. To Mukunddasji he gave written Brahma-sambandha Gadya-mantra and ordered him to offer bhog. To Ramdas Sanchora he gave padukaji upon his head. To Ananyandas Vishvambhardas he gave garment-seva of Shri Navneetpriyaji. To Kishoribai he gave a pouch of sand from Shri Yamunaji for seva with bhog. To Ramanand Pandit he gave Shrimad Bhagavat, seeing him unqualified for direct seva. To Jivandas Kshatriya he gave garments of

Shri Navneetpriyaji. To Bhagwandas Saraswat he established seva at his home. To Bhagwandas Sanchora he gave written Gadya-mantra Ashtakshar for seva. To Krishnadas and his wife of Bad Chodaila village he gave garments of Navneetpriyaji. To Gopaldas Kshatriya of Naroda he gave written Panchakshar for seva. To Badarayandas Pushkarna he gave Navneetpriyaji garments. To a Kshatrani of Mahavan he gave kumkum-imprinted lotus-feet. There are many such examples in Varta literature. These great souls did not merely have vision of Shri Thakurji but enjoyed nearness and all bliss. They saw no difference between Shrinathji and their home Thakurji. Once Krishnabhatt celebrated Vasant Panchami at home; there Shrinathji played Holi. Ramdas Bhitariya saw Shrinathji colored in gulal and abir. Shrinathji is under the control of devotees. Jamunadas spent one lakh rupees to prevent a flower meant for Thakurji from going to a Turk. He offered it to his home Thakurji; at that moment Shrinathji's head bent. When Shri Gusainji asked why, Shrinathji said: Your sevak offered that flower through your lineage; the weight of his loving feeling bowed My head. Thus, here too the complete Purushottam resides in both Guru and Lord forms. A Kunbi Patel Vaishnav from Gujarat once traveled to Vraj with others. Falling ill and abandoned, he burned in separation from Shrinathji and Shri Gusainji. Shrinathji could not bear it and ordered Shri Gusainji to call him quickly. Upon receiving darshan, the Vaishnav fainted. Shrinathji commanded that those who abandoned him should not be granted darshan. Upon plea, He said: If one knowingly offends a Vaishnav, I will not accept him. There is a difference between sambandha and acceptance. Similarly, many examples show that seva must be done according to Guru's command. Shri Thakurji is our very treasure. Why impose rigid rules that steal away bhava? To a Kshatrani of Mahavan four svarupas came from Shri Yamunaji. Acharyacharan distributed them, saying: These are My all; I give My all to you. Through seva all attainments arise. Devotees need neither pilgrimage nor dry knowledge that turns them away from the Lord. "Tīrtha-dāv api yā muktiḥ kadācit kasya cit bhavet; Krishna-prasāda-yuktasya nānyasya iti viniścayaḥ." (Shastrartha Prakaran) When Bhagirath requested Ganga to descend, she feared becoming filled with sins washed by people. He replied that saintly Vaishnavas would purify her waters, for Hari resides in them. Yudhishthir told Vidur: "Bhavavidha bhagavatās tīrthī-bhūtāḥ svayaṁ prabho; tīrthī-kurvanti tīrthāni svānta-sthena gadā-bhṛtā." Devotees themselves sanctify holy places. Similarly, Rukmini, daughter of Seth Purushottamdas, observed Kartik by daily seva, not ritual bath. Bhagavat-seva itself is the highest vow. If a vow obstructs seva, it is no vow. "Bhagavad-rūpa-sevārthaṁ tat-sṛṣṭiḥ." Ekadashi and other vows are beneficial only if they support seva. Otherwise, they are mere

show. “Yasmin pāt-bhayaṁ nāsti mokṣaḥ sarvato yathā.” This Pushti path is supreme; there is no fear of downfall. We do not need scholarship; we need understanding of Shri Thakurji’s happiness and seva. When Rukmini passed away, Shri Gusainji said: Do not say she attained Ganga; say Ganga attained her. Holy places are sanctified by Vaishnavas. “Ahaṁ bhakta-parādhīno hy asvatantra iva dvija.” The Lord is dependent upon devotees. He has no independent emotion; the devotees’ emotion becomes His nature. Thus, in Pushti Marg, manoraths are for the Lord’s pleasure, not display. These 84 and 252 Vaishnav Vartas are not mere stories but living conduct. They are daily diaries of souls who offered everything at the Lord’s lotus-feet. True renunciation is attachment to the Lord. The mind cannot remain empty; make the Lord its subject. Then all actions become Bhagavat-related. “Indriyāṇāṁ manaś cāsmi.” “Indriyaireva Bhagavat-sevā bhavati.” (Subodhini 10-38-2) The mind is not bad; it is the path to liberation. Therefore Acharyashri says not “manas tat-pravaṇaṁ sevā,” but “cetas tat-pravaṇaṁ sevā.”

“Tyāgo’pi manasaiva hi.” True renunciation is of the mind. “Vṛthā tyāgāpekṣayā Bhagavati samarpanam uttamam.” (Subodhini 3-29-33) Instead of empty renunciation, self-offering at the Lord’s lotus-feet is superior. For the welfare of senses corrupted by worldly influence, engage all in Krishna’s service. “Yo vai bhūmā tat sukham.” True happiness lies in the Infinite. When the senses engage in Bhagavat-seva and remembrance, natural detachment from the world arises effortlessly. Sharanam Hariḥ. Just as for those who have entered into Brahman-bliss the experience of happiness is only through the self, because the aggregate dissolves, but for devotees especially, through all the senses, through the inner faculties, and through the self itself—due to Brahman-bhava—the home itself becomes exalted. (Shastrartha Prakaran 51) Those who are Brahma-jnanis experience only through the self, but devotees experience the bliss of bhajan not only through the self, but through all the senses and the inner being, while remaining at home through the seva of Shri Thakurji. “Brahmanandat samuddhritya bhajanananda yojane.” (Karika – Subodhini) Therefore, bhajanananda is superior to brahmananda. For this reason, establish Shri Thakurji in your home after being nourished by Acharya Shri Gurucharan, and make time itself filled with seva. The bridge of seva is affection (sneh). When time becomes filled with seva, seva can happen always. Loving seva becomes possible through knowledge of the Lord’s true form. “Sneho mahātmyam ca militam bhaktir bhavati.” (Subodhini 3-9-31) Seva is not confined within the limits of time; it is contained within the limits of affection. Affection is the final boundary of seva. Though limited, it is boundless. Limitation itself becomes

unlimited. Only through affection does the Sevya receive satisfaction. “Dashavidha-lila vinodi ca nana-srishti pravartakah, aneka-srishti-karta ca sarva-dosha vivarjitah.” (Purushottam Sahasranam) The Lord’s tenfold divine play continues constantly. For the Pushti devotee, according to one’s own nature, “nijanam icchatah karishyati”—the Lord acts according to the wish of His own people. By the desire of His beloved ones, the lila is accomplished. Pushti-srishti has manifested from the Lord’s own divine body. “Pushtim kayena nishchayah.” (Pushti Pravaha Maryada Bhed) “Pushtivamsha praneta ca pushti-marga pravartakaya namah.” (Trividha Namavali) “Anyeva kachit sa srishtir vidhatri-vyatirekini.” According to Brihad Varaha Purana, this creation was not created by Brahma, but manifested from the divine body of the complete Purushottam. “Sarva-lila pushti-madhye pravishanti iti me matih; atas srishtis tu nikhila krishnarthe iti vinishchayah.” (Bhagavatartha Prakaran Nibandh 6.98–99) All lilas are included within Pushti-lila. Just as the Lord created the world, He separately created the path of devotion for His own purpose. (Shastrartha Prakaran Nibandh) The Acharyacharan is the teacher of this separate path of refuge. Accordingly, this is the distinct refuge path. Its accomplishment comes through ashraya (taking refuge). The path becomes easy. Just as we never forget ourselves and always remain aware of our own identity, in the same way we should not forget the Lord. Thus ashraya is accomplished. Some say that though they attend satsang and study, they forget. We ask: do you remember what you ate two months ago? Or four days ago? Yet even if you do not remember, that food nourishes the body. Similarly, the mind must become inclined toward satsang. Mind and intellect should be constantly engaged in the Lord. “Tasmāt sarveṣu kāleṣu mām anusmara yudhya ca.” “Mayy arpita mano buddhir mām evaishyasy asamshayah.” Therefore, mind and intellect should be constantly offered. There must always be refuge-feeling toward the Lord. This is easily accomplished through the Ashtakshar refuge mantra. “Sarvashrayato bhavet.” “Shri Krishnah sharanam mama.” From this arises freedom from anxiety, both worldly and otherworldly. (Shri Prabhucharan Vijnapti) “Asmakam sadhanam sadhyam Shri Krishnah sharanam mama.” (Shri Hariray Mahaprabhu) “Tasmat sarvatmana nityam Shri Krishnah sharanam mama.” (Navaratnam) What need is there of many mantras with perishable fruits and difficult rituals? This single Ashtakshar mantra grants the fruit of all mantras and is free from defects. Thus this Ashtakshar mantra is supreme. It fulfills both worldly and spiritual purposes. Our means and our goal are Shri Krishna Shri Thakurji. Therefore, take refuge in Shri Krishna through mind, speech, and all senses. Then the mind becomes divine, and seva flows naturally with affection. Otherwise, without understanding the

true forms of Shri Thakurji, Guru, and Vaishnav, waves of doubt and confusion will arise in the mind. The mind becomes outward-turned. Trust falls away, devotion breaks, and one becomes not a bhakta but a beggar. Devotees come for darshan, but beggars come in greater numbers. One who performs darshan or seva for worldly desires is not a devotee but a beggar—separated from Bhagavan. Those who leave Shri Krishna to worship other deities for worldly gain act according to their level. Some make their heart a Shiv-alaya; some make it a worldly pleasure-house. Only those graced by the Lord make their heart Nandalaya. A devotee's heart is Nandalaya; two cannot reside there. "Udho, man na bhaye das bees; ek huto so gayo Shyam sang, ko aradhe Is." If one approaches the Lord with worldly desires, sorrow results. "Lokarthi cet bhajet Krishnam klishto bhavati sarvatha." One who worships for worldly gain attains only suffering. Those who do not accept Bhagavan as all-knowing and indwelling make petitions as though He were a sevak. This is a great offense. The Lord must never be seen as worldly. "Laukika-prabhavat Krishno na drishtavyah kadachana." (Antahkaran Prabodh) "Anyatha bhavam apannah tasmat sthanac ca nashyati." (Siddhanta Muktavali) Shri Krishna is not worldly. Though in human form, He is divine. Wrong perception leads to downfall. "Atah sevyah sa eva Gopishah vidhashyaty akhilam hi nah." (Shiksha Shlok) Through serving Gopijanavallabh, all is attained. He alone is our Kuladev. "Gokul ko kul devata pyaro Giridhar Lal." Therefore, for a Pushti devotee, worship of other deities —even by family tradition before Brahma-sambandha—is obstructive and sorrowful. "Itera-bhajanam na karyam paramparya-gatam api." (Subodhini Tippani 10.19.1) Even if hereditary, worship of others should not be done. In affection, how can a second reside? Tulsi kanthi is our sacred marital sign; tilak is our mark of fortune. We honor all, but as our Supreme Master we know only Shri Govardhandharan, the complete Purushottam, son of Nanda. In karma there is tarpan; in jnana there is arpan; in bhakti there is self-surrender. The devotee has only one subject—Bhagavan. Thus his interest is divine, not worldly. "Alaukika-bhogo phalanam madhye prathame pravishati." (Sevaphal Granth) Even accepting alaukik prasad as self-interest becomes supreme interest for the exclusive devotee. Therefore, never apply worldly intellect to the Lord. Ask nothing from Him. "Na laukike matih karya bhagavad-bhava-badhika; laukikam vaidikam capi svayam sadhayita prabhuh." (Shiksha Patra) Serve lifelong, not for fruit, not for enjoyment, not for fame—but for the satisfaction of the Lord. "Durlabham manusham janma." Human birth is rare. Only humans can perform seva—adorn Him, awaken Him, feed Him. Through Acharyashri's grace we have received this treasure. "Bhagavantam prapya svayam na kinchit prarthaniyam."

(Subodhini 10.45.11) “Bhagavan eva hi phalam.” (Pushti Pravaha Maryada) Shri Thakurji Himself is the fruit. Through Purushottam-bhava and Guru-bhava He resides in the home. “Prabhutvena sevito Bhagavan gurutvenapi sevita; tirtha-shabdena gurur eva ucyate.” (Subodhini 3.4.20) He protects like a husband. Just as a devoted wife cannot serve elsewhere, so too our full right of loving seva belongs to the home Thakurji. “Ghar ke Thakur ke sut jayo, Nanddas tahan sab sukh payo.” Shrinathji left temple-lila to perform Nandalaya-lila in Shri Gusainji’s home. The main Patotsav of Shrinathji is on Phalgun Krishna Saptami. Tripurdas Kayastha yearly sent quilted garments to Shrinathji. Once impoverished, he sent only simple cloth. On Dev-Prabodhini Ekadashi, Shrinathji felt cold despite golden coverings—until Tripurdas’s humble cloth was quilted and offered. At once the cold vanished. Hearing this, Tripurdas wept in devotion. Thus the Lord of Golok became Gokulnath through the love of devotees. Just as butter is churned essence of milk, so the rasa of devotees is condensed in Shri Thakurji, and His rasa in them. Therefore, in Chhappan Bhog, butter comes first—fulfilling the sentiments of all Vraj devotees. This is the uniqueness of Pushti Marg—it makes even complete rasa more complete. Bhakti-rasa alone becomes Maharasa. Without seva-rasa this Maharasa cannot be tasted. Through the refuge-mantra the Lord is given into the hands of devotees. Once, Shri Damodardasji Harasani even gestured to Shrinathji to remain quiet so as not to awaken Mahaprabhuji. Such is the strength of bhakti. Thus this is not merely Ishvar-marg but Bhakti-marg—the path of devotees. In sadhana-dasha, the soul is offered into the Lord’s hands; in phala-dasha, through Brahma-sambandha, Shri Thakurji is entrusted into the devotee’s hands. Mahaprabhuji has given not mere charity, but the gift that cannot be given—the Lord Himself. King Bali gave Bali-dan—offering even himself. When ego remains, surrender is incomplete. Only when “I” is surrendered does true “Dasoham” arise. Similarly, Mahaprabhuji has given the supreme gift—Shri Thakurji Himself. Vaishnavs are naturally simple. Their company purifies like clouds turning salty water sweet. The glory of Vaishnavs is declared in Purana. The Lord says He is dependent upon devotees. “Na hi kalyanakrit kashcit durgatim tata gacchati.” (Gita) Even slight dharma protects from great fear. “Apy cet suduracaro bhajate mam ananya-bhak, sadhur eva sa mantavyah.” (Gita) Thus remain in Hari’s abode with His devotees and constantly remember self-offering. Repetition is not dullness; like daily life, each repetition brings new experience. “Sevya-santosh-janika kriya seva.” Only seva satisfies the Lord—not mere praise. “Svadharma-karma-vimukha Krishna Krishna iti raginaḥ te haridveshino jneyah.” (Vishnu Purana) Thus seva is the Vaishnav’s true dharma. Pushti Marg nourishes the soul directly—like soul-

feeding. Therefore, adopt the divine principles of Pushti and make life radiant and blessed. With auspicious blessings, I conclude.

Acharya Goswami

Shri Gokulotsavji Maharajshri

Indore

Blessings of Pujya Pad Goswami Shri Devkinandanji Maharajshri

I am extremely pleased to know that Vaishnav Mitra Mandal, Indore has taken upon itself the work of publishing the 252 Vaishnavas' Varta (including the sentiments of three births), which is a very useful and praiseworthy effort for the entire Vaishnav community. This useful book had been in demand for many years, because it was not available in the Hindi language. Now, through this publication, that deficiency will also be fulfilled, and the regular participants of satsang will easily receive all its three volumes.

Braj Bhasha has always had its own independent importance, and through these Vartas, the Vaishnav community will continue to easily gain deeper knowledge of the Pushtimargiya system of seva, devotional sentiments and feelings, and principles in a subtle manner. Along with my good wishes, I offer my blessings.

Vikram Samvat 2048

Shravan Shukla Purnima

Goswami Devkinandan Maharaj

Varta 85 - The daughter-in-law of a Gujar's son

Now, among the sevaks of Shri Gusainji, there was the daughter-in-law of a Gujar's son who lived in Anyor. Shri Govardhannathji Himself arranged for her to receive a buffalo. The inner meaning of her story is told as follows:

Bhav Prakash (Revealing the Sentiment): She is a tamas devotee. In the divine play her name is "Paramesuri." Previously, in the Jharika lila, she was the friend of "Bimala." She manifested from Bimala. Bimala is the intimate companion of Shri Rukminiji. She is of Bimala's devotional form.

Once, in Dwarkaji, Shri Thakurji was speaking to Shri Rukminiji about the pastimes of Braj. At that time Paramesuri came there for some task. From a distance she heard all these talks from the mouth of Shri Thakurji. Then the thought arose in her heart: "When will such fortune be mine that I may experience the Braj lila?" Because of this she felt great longing. She gave up all food and drink. Day and night her mind remained in sorrow. Nothing pleased her. Her mind did not attach to any work.

Shri Thakurji is the indwelling knower of all hearts. Therefore He understood her mind. He called Paramesuri and commanded her, "Why do you feel such sorrow? Worship Shri Yamunaji, for Shri Yamunaji is the presiding deity of the Braj lila. The fortune of Braj lila is obtained only by her grace. Therefore worship her. Your wish will be fulfilled." In this way Shri Thakurji granted her a boon and went to Shri Rukminiji. After that Paramesuri, burning in the pain of separation, began to worship Shri Yamunaji. Within a few days Shri Yamunaji became pleased and granted her darshan. She said, "Ask for a boon, I am pleased with you."

Paramesuri folded both hands and prayed, "O Great Queen! Just as you fulfilled the wish of the maidens, in the same way I also have a wish. Please mercifully fulfill it. I am in your refuge." Shri Yamunaji kindly asked her, "What is your wish? Tell me." Paramesuri said, "O Great Queen! You are the presiding deity of Braj; Shri Thakurji Himself told me so. Therefore show mercy upon this humble one so that I may be accepted into the Braj lila. I desire nothing else."

Shri Yamunaji became pleased and said, “So be it. It shall happen.” Thus granting her the boon, Shri Yamunaji disappeared. After some time Paramesuri took birth in Braj. She was born in a Gujar family among the sakhis. When she was twelve years old, she was married to the son of a Braj resident, who was also a Gujar. That Gujar had gone with his family to Shri Gusainji and had received the Name.

Prasang 1 – The Devoted Daughter-in-Law of Anyor

That Braj resident lived in Anyor. Once he brought his son’s bride home after marriage. The bride was grown up. Her in-laws had her receive the Name from Shri Gusainji. Thus she became a sevakini of Shri Gusainji. From that day onward she went daily for the darshan of Shri Govardhannathji. She became deeply attached to Shri Govardhannathji. Without having His darshan she would not take food or water. Such was her firm vow. That bride became very devoted to Bhagavan.

Prasang 2 – The Lost Buffalo and the Prayer

Soon after she came into the house, within a few days the Braj resident’s buffalo was lost. All the people of the house went out searching for it. The bride’s mother-in-law was old, so she sat at the doorway guarding the house. The bride was inside doing household work. A neighbor said to the mother-in-law, “Your daughter-in-law has unlucky feet. See! It has only been a few days since she entered the house, and the buffalo is lost.”

The bride heard these words with her own ears. She went inside and began to weep greatly in distress. Then she prayed to Shri Govardhannathji, “Maharaj! Now here I have no one except You who will hear my call. O Gopal, friend in difficult days! My parents are far away. All these people have placed blame upon my head. Therefore, if today they return home bringing the buffalo, I will offer one day’s fresh butter to you.” Saying this, the Braj woman with pure feeling earnestly prayed to Shri Govardhannathji and offered dandavat, saying, “O Devadaman! If You release me from this trouble, then I shall be saved; otherwise I will give up my life in this house.”

Hearing her prayer, Shri Govardhannathji caused the Braj residents to find the buffalo. They returned home joyfully with it. They tied the buffalo and began speaking among themselves, “Brother! This daughter-in-law’s feet are very auspicious. The lost buffalo has been

found." All the Braj residents praised the bride. But in her heart she said, "This buffalo has been found by the glory of Shri Govardhannathji." Such was her devotion. Her nature was very simple.

Bhav Prakash (Revealing the Sentiment): In this story it is shown that even if any blame comes upon a Vaishnav, still one must not abandon the refuge of Shri Govardhannathji. For Shri Govardhannathji Himself protects the honor of His own people. Therefore a Vaishnav should keep refuge only in Shri Govardhannathji. And if ever the jiva loses patience and prays, then he should pray only to Shri Govardhannathji, and to no one else. Even if one makes a vow, it should be to Devadaman alone, and to no other. Why? Because Shri Govardhannathji is the family deity of Gokul. Gokul means the family of devotees, and He is their Lord. Therefore, apart from Him no other refuge should ever be taken. Why? Because He is Devadaman; He has subdued all the gods. Even Yama and Time fear Him. Surdasji has sung this in the raga Bilaval:

(राग बलावल | Rāga Bilāval)

गोकुल कौ कुलदेवता प्यारो श्री ग रधरलाल। कमलनयन घनसाँवरी वपु बाहु वसाल।

बे ग करो मेरे कहे तुम पकवान रसाल । ब ल मघवा बल लेत हैं कर क र घृत गाल ॥

इनके दये वाढ़ी हैं गैया बच्छ बाल । संग म ल भोजन करत हैंजैसे पसुपाल ॥। ग र गोवद्धन सेइये जीवन श्रीगोपाल। 'सूर' सदा डरपत रहे जातें यम-काल ।॥

The beloved family deity of Gokul is Shri Giridhar Lal. His eyes are like lotuses, His complexion is dark like a raincloud, and His arms are broad and mighty. Quickly prepare,

as I say, delicious and sweet dishes for Him. Indra himself draws strength by repeatedly

applying clarified butter to his cheeks in offering By His grace the cows, calves, and

children have greatly increased. Together they sit and take their meal just like simple

cowherds O my life, serve Shri Gopal of Govardhan Hill. Sur ever remains fearful of the

coming of Yama and death

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Therefore, greater than Devadaman there is no other deity. Thus it is established that a Vaishnav should take refuge in Him alone. After this, from the next day the bride began to set aside a little butter each day in a separate vessel. After five or seven days, enough butter from the buffalo was collected. One day she set aside all that day's fresh butter. She gathered all the butter together and clarified it into ghee. That day she resolved in her mind, "Today I will offer this fresh butter to Shri Govardhannathji."

She quickly finished cooking and sent food for her mother-in-law and sister-in-law. Then she took the butter from her house to go out. But in her mind she felt fear: "Let no one see me carrying butter. If someone sees and asks, 'Where are you taking this butter?' what answer shall I give?" Thinking thus, she returned the butter inside the house. At that very moment Shri Govardhannathji appeared before that Braj woman, holding a red stick in one hand. He appeared in the form of a seven-year-old boy.

Shri Govardhannathji said to her, "The butter which you brought to a certain place in the courtyard today and then took back—bring My lump of butter." The Braj woman thought, "If this were an ordinary boy, how would he know this secret matter? Therefore He is surely Shri Govardhannathji Himself, who has come considering my plea." Understanding that Shri Govardhannathji had mercifully come, she brought the lump of butter and placed it in His divine hand. Shri Govardhannathji ate that butter from her hand. Afterward He returned to His temple.

Then the Braj woman prayed to Shri Govardhannathji, "O Beloved! I am not able to come to You. Therefore, when I churn curd, if You come here at that time, I will daily offer You one lump of butter with care." Shri Govardhannathji gave her this command, "I will come daily to your house. And if on any day I cannot come, then you keep My butter separately for Me." From that day onward, whenever she sat to churn curd, Shri Govardhannathji would come and sit near her. First she would place one lump into His divine hand. There itself He would eat the butter and then go to the forest.

Thus, when someone has such a simple nature, Shri Govardhannathji Himself accepts that person's offerings in this way. Because of this, Shri Govardhannathji became very closely united with that Braj woman. These are the signs of pure devotion.

Bhav Prakash (Revealing the Sentiment): Here it is shown that exclusive devotion is very dear to Shri Govardhannathji. One who has exclusive devotion—Shri Govardhannathji remains under that person's loving control.

So that milkmaid of Anyor was such a recipient of grace of Shri Gusainji and Shri Govardhannathji, a true devotee of the Lord. Therefore, there is no end to her account; so how far can it be told?

Varta 86 - One Kshatriya Vaishnav, Chandanwara

Now there was a Kshatriya Vaishnav, a sevak of Shri Gusainji, Chandanwara, who lived in Shri Gokulji. The sentiment of his Varta is being told.

Bhav Prakash (Revealing the Sentiment): He is a Rajas devotee. In the divine play his name is Bhramita. Previously he was a sakhi of Bimala in the Dwarka-lila. He manifested from Bimala; therefore his devotional form is of that nature.

Once Shri Rukminiji said to Shri Thakurji, “In the way that you played the flute in Vraj, called the Vraj gopis, and performed the Raas with them, in the same way please perform Raas with us also. This is the desire of all of us.” Then Shri Thakurji smiled and gave this reply: “You are all princesses. Therefore the worldly modesty that binds the Vraj gopis will not leave you. And how will you come into the forest at night?” Then Shri Rukminiji said, “We will come. You play the flute in the forest.” After that Shri Rukminiji said to all the chief queens, “All of you remain ready with the complete sixteen adornments. When the sound of the flute is heard, we will all go into the forest. There we will meet the Lord and perform the Raas.”

Then Satyabhama and the other chief queens became pleased. They went to their respective palaces and began to adorn themselves with their own sakhis and companions. After that Shri Thakurji went to Gopitalaiya and played the flute. Hearing it, Shri Rukminiji and all the chief queens, along with their sakhis and companions, came out of their respective palaces fully adorned with the sixteen adornments. They reached the gateway called Singhpori.

There they saw that Vasudevji and all the Yadavas were sitting there. Then all of them thought among themselves, “At this time of night we are leaving our homes dressed in such adornment. If these elders see us, what will they say? And if they ask us, ‘All of you together, adorned with the sixteen adornments, where are you going at this time of night?’ What answer will we give them? Therefore at this time it is certainly not proper to go outside the house.” Thus, out of fear of the elders, all of them returned to their respective palaces.

Shri Thakurji came to know of this. Then he thought, “I have played the flute with the impulse of the Pushti form, and I have resolved to perform the Raas. Yet they have not come. How can my resolve become false? Therefore now I should call the young maidens of Vraj and perform the Raas with them.”

Thinking in this way, Shri Thakurji called the young maidens. At that time Bimala, the sakhi of Shri Rukminiji, and Tanmadhya, the sakhi of Shri Satyabhamaji, also came there secretly along with their own groups. They joined with the young maidens and afterwards experienced the Raas. Among that group was also Bhramita. In this way they experienced the Pushti-lila.

Afterwards they did not return to Dwarka. In separation they left their bodies at that very place. Along with Bhramita there was one sakhi of Bimala named Sahodari. She also left her body in the same manner. After that there were three sakhis of Tanmadhya. Their names were Krishnanuchari, Ratishuri, and Satya. They too, in separation, left their respective bodies. These five sakhis then attained the Vraj-lila. Later the entire group of the divine play manifested upon the earth. At that time they also came. Their Varta will be told ahead.

And this soul took birth in Agra in the house of a wealthy Kshatriya. That Kshatriya was a sevak of Shri Gusainji. When Shri Gusainji came to Agra, he had his son perform name-initiation before Shri Gusainji. After that the Kshatriya came and lived in Shri Gokul with his family. After a few days he passed away. The son remained in Shri Gokul. He associated with the Vaishnavs and daily listened to sacred discourses and Vartas. His love for Shri Gusainji increased greatly. He remained constantly engaged in the seva of Shri Gusainji.

Prasang 1 – The Vaishnav’s Doubt Removed by the Darshan

of Shrinathji

One day during the hot season Shri Gusainji returned from the temple, had taken his meal, and was seated in the meeting place. At midday the Lord would apply sandalwood paste upon his divine body. The Vaishnavs would each bring very fragrant sandal paste from their homes on different days, which the Lord would accept. One day it was the turn of this Vaishnav. He began to offer the sandal paste with his own hands upon the divine body of Shri Gusainji. At that time a thought arose in the mind of that Vaishnav: “All the Vaishnavs say

that Shrinathji and Shri Gusainji are one form. Yet he appears here in a human body and gives darshan. How will the doubt of my mind be removed?"

Shri Gusainji understood the thought in his mind. After applying the sandal paste the Vaishnav offered dandvat and started to go home. At that time Shri Gusainji, while reclining, gave him this command: "Vaishnav, fan me for a little while and then go home." Then that Vaishnav began to fan Shri Gusainji. Shri Gusainji reclined, covering himself with a very thin upper cloth. While the Vaishnav was fanning him, the Lord granted him the direct darshan of Shrinathji within the upper cloth. Then the Vaishnav began to think within his mind, "Is this happening to me like a dream?" He began again and again to rub and blink his eyes and look repeatedly, thinking, "Perhaps this is some illusion for me?"

As long as doubt remained in his mind, Shri Gusainji continued to show him the darshan of Shrinathji. Then he understood, "What all the Vaishnavs were saying is true." At that very moment the Vaishnav offered dandvat. At that instant firm faith arose in his mind. Then Shri Gusainji sat up. Looking toward this Vaishnav he asked him, "Vaishnav, has the doubt of your mind been removed?" The Vaishnav at once ran forward, offered dandvat, and prayed before the Lord, "Maharaj, by your grace I have now understood your true form. Therefore the doubt in my mind has been removed."

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that a Vaishnav should never have a sense of difference between Shri Gusainji and Shri Govardhannathji. Gopaldas has sung this in Vallabhakhyan in the following verse:

"रूप बेऊ एक ते भन्न थई वस्तरे व वध लीला करे भजन सार ।"

"Though the two forms appear separate, they are actually one; in expansion they

perform various divine plays, which are the essence of devotion."

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Thus Shri Gusainji and Shri Govardhannathji are one form. However, in order to manifest the relationship of master and sevak, they assume two forms and perform divine play. Therefore a Vaishnav should understand the form of Shri Gusainji as divine and extraordinary. This Vaishnav was such a greatly graced devotee of Shri Gusainji. Therefore the extent of his Varta cannot be reached—how far can it be

told?

Varta 87 - Gopaldas Bhitariya Sanchora Brahmin

Now the sevak of Shri Gusainji, Gopaldas Bhitariya, a Sanchora Brahmin, resident of Gujarat—his Varta is spoken with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): He is a sattvik devotee. In the divine play his name is Sahodari. Previously, in the Dwarka-lila, she was Bimala, a companion there. From that Bimala she manifested, therefore this is her bhava-form. She came to Gopitaleya along with Bhramita. Thus she experienced the Pushti-lila. Therefore she attained the Braj-lila. This matter has been mentioned earlier.

By the will of Bhagavan, Gopaldas manifested in Gujarat in the home of a Sanchora Brahmin. When he became about twenty years old, his parents passed away. Some days after that, Shri Gusainji came to Dwarkaji for the darshan of Shri Ranchhorji. He stayed in the village of Gopaldas. Then all the Vaishnavas of the village came together for the darshan of Shri Gusainji. Gopaldas also came with them. Gopaldas had the darshan of Shri Gusainji. Then Shri Gusainji looked toward Gopaldas and gave the command: “Gopaldas! When will you come to serve Shri Govardhannathji?” Then Gopaldas became astonished. In his mind he thought, “This must be some great person. Otherwise how would he know my name?” Therefore he thought, “If I go into his refuge and make my life successful, that would be good.” Then Gopaldas folded both hands and prayed, “Maharaj! I am in your refuge. Therefore please show mercy and make me your sevak.” Then Shri Gusainji became pleased and had Gopaldas perform the offering of name-initiation. After that Gopaldas prayed, “Maharaj! If you kindly give me service at your lotus feet, it will be good.” Then Shri Gusainji said to Gopaldas, “Gopaldas! You serve Shri Govardhannathji, and also do my personal service.” Then Gopaldas prayed, “Maharaj! That is also my desire. Therefore please consider me your own and keep me near your lotus feet.”

After that Gopaldas went with Shri Gusainji to Dwarkaji. On the way he washed the clothes of Shri Gusainji every day. And by the command of Shri Gusainji he also did the work of assisting in the kitchen. In this way, after some days, Shri Gusainji came from Dwarkaji to Shrinathjidwar. Gopaldas also came with Shri Gusainji to

Shrinathjidwar. Then he had the darshan of Shri Govardhannathji.

Prasang 1 – Shri Nathji Asks for Food in the Forest

Gopaldas had a very simple nature. Therefore Shri Gusainji personally gave him the service of the kitchen of Shri Govardhannathji. He began to perform it with great love. Within some days the Lord revealed His affectionate grace to him. Shri Nathji would speak directly with Gopaldas. Shri Gusainji knew all these matters very well, that such grace of Shri Nathji had come upon Gopaldas. Therefore Shri Gusainji would sometimes ask Gopaldas about the conversations of Shri Nathji. Gopaldas would narrate everything clearly before Shri Gusainji.

Once, Shri Gusainji was at Shrinathjidwar. One day, after finishing his meal, Shri Gusainji was sitting in his meeting place chewing a beera. Half of the beera had been eaten, and the other half was still in his hand. At that time Gopaldas came to the meeting place after washing and drying the dhoti. He offered dandvat and prayed to Shri Gusainji, "Maharaj! I was returning after washing the dhoti at Apsara Kund. Shri Nathji was seated toward the side of Poonchhri. Seeing me, Shri Nathji said, 'We are hungry. Therefore the ingredients for a cool offering have been called there.'"

At that very moment Shri Gusainji bathed and went up the mountain. He prepared all the ingredients, placed them in a large plate, covered it with cloth, placed it upon his shoulder, and walked toward the side of Poonchhri barefoot. Dharmdas the cowherd was coming from there. He met Shri Gusainji on the path and asked, "Maharaj! Where are you going barefoot at this time?" Shri Gusainji replied, "I have heard that Shri Nathji is seated here somewhere. Please show me." Then Dharmdas pointed from a distance toward the grove of the Dhak tree of Maroli and said that Shri Nathji was seated beneath that tree.

Shri Gusainji went near that Dhak tree. There Shri Nathji was seated with Shri Dauji and the circle of friends, engaged in playful pastimes. Shri Gusainji went and had their darshan. Then he placed the plate of offerings before Shri Nathji for bhog. Shri Nathji, Shri Dauji, and all the friends joyfully accepted the offering. Afterward Shri Nathji commanded Shri Gusainji, "You have become very tired. Therefore now return home. And from today onward, do not accept such messages from anyone, and do not come like this again. Whatever I need, I myself will ask you." Saying this, Shri Nathji became very pleased with Shri Gusainji. Shri Gusainji then returned home, and Shri Nathji went into the forest to play. In this way Shri Nathji plays in

Shri Vrindavan, and Shri Gusainji remains always attentive in the service of Shri Nathji.

Bhav Prakash (Revealing the Sentiment): In this Varta a doubt may arise. At first Shri Nathji had the message of ingredients conveyed through Gopaldas, yet now he told Shri Gusainji, “From today do not accept such messages from anyone, and do not come like this.” The explanation is this: Shri Nathji had the message about the ingredients conveyed through Gopaldas, but he did not say that Shri Gusainji himself should come. If Shri Gusainji had sent the ingredients through Gopaldas, Shri Nathji would have accepted them. However, Shri Gusainji has deep affection for Shri Nathji. Therefore he personally brought the offering. In this way he manifested the mood of a sevak. In the same way earlier also he had personally offered food at the Shyam Dhak grove. That has been mentioned above in the Varta of Gopinathdas. If Shri Gusainji were to come again and again in this way, it would cause him fatigue, and Shri Nathji could not bear that. Why? Because this is the way of love: if one’s beloved experiences even a little fatigue, it causes great pain. Therefore Shri Nathji restrained Shri Gusainji in this way. This sentiment should be understood.

Thus Gopaldas was such a Bhagavadiya who was the recipient of the special grace of Shri Gusainji. Therefore the extent of his Varta cannot be reached—how much of it can be told?

Varta 88 - One Kshatriya Vaishnav who received

Atma-Nivedan

Now the sentiment of the Varta of a Kshatriya sevak of Shri Gusainji from the eastern region, to whom he granted Atma-Nivedan, is described.

Bhav Prakash (Revealing the Sentiment): He is a sattvik devotee. In the divine play her name is Krishnapriya. Within her there is deep affection for Krishna. Therefore everyone calls her Krishnapriya. Her nature is very simple. She manifested from Gunchuda, therefore she is the bhava-form of that.

In the eastern region, about twenty kos from Shri Jagannathrayji, there is a village. There a wealthy Kshatriya was born. From childhood he had great interest in hearing sacred stories and discussions. Wherever such discourse took place, he would go there. And whenever any sadhu or saint came to the village, he would lovingly serve them. When he became eighteen years old, his parents passed away. After that this Kshatriya became even more devoted to serving saints, ascetics, and great souls. If any sadhu or saint came to the village, he would respectfully care for them. If someone had nothing to eat, he would give them food. If someone had no clothes, he would give them clothes. In this way he would serve them. At night he would press the feet of the saints. In this manner he performed service with great devotion and feeling. Because of this his fame spread widely. Hearing his reputation, many people began to come to him.

Once, at midnight, a renunciate came to the door of this Kshatriya. It was the cold season, and the cold was very severe. The renunciate had nothing to cover himself with or to spread beneath him. Therefore he began to shiver from the cold. He knocked at the Kshatriya’s door. But that day the Kshatriya was not at home; he had gone out for some work. The renunciate became disappointed and remained lying at the door. Because of the severe cold his life left him. In the morning the Kshatriya returned home. When he looked, he saw the renunciant lying at the door, and his life had departed. Then the Kshatriya

thought within himself, “Look! This poor person must have come to my door after hearing my name. But I was not here, and in the cold he lost his life. This has become a great offense for me. Now what should I do?” In this way the Kshatriya remained very worried.

Prasang 1 – The Kshatriya Receives Atma-Nivedan

Once Shri Gusainji came to the eastern region for the darshan of Shri Jagannathrayji. There that Kshatriya had the darshan of Shri Gusainji. Then the thought arose in his mind, “I will go into his refuge.” That Kshatriya Vaishnav prayed to Shri Gusainji, “Maharajadhiraj! Please show mercy and give me the Name. And please forgive my offense.” Then Shri Gusainji commanded from his lotus mouth, “Go and bathe, then come.” The Kshatriya Vaishnav bathed and returned. Then Shri Gusainji, showing mercy upon him, gave him the Name. The Kshatriya Vaishnav then offered a gift according to his ability. After that Shri Gusainji prepared the kitchen there himself and offered bhog to Shri Thakurji. After the offering was completed, he himself took his meal and had the Brajvasi attendants receive Mahaprasad. He also arranged a leaf-plate for that Kshatriya Vaishnav. The Kshatriya Vaishnav took Mahaprasad and remained there for the night. Later Shri Gusainji went to rest.

In the morning Shri Gusainji departed from there and went for the darshan of Shri Jagannathrayji in the holy place of Purushottam. He remained there for some days and took darshan. After that he took leave of Shri Jagannathrayji and departed. After some days he arrived in Shri Gokul and had the darshan of Shri Navneetpriyaji.

After some time, that Kshatriya Vaishnav also came to Shri Gokul along with other Vaishnavas. He had the darshan of Shri Gusainji and offered full prostrated dandvat. Then all the Vaishnavas had the darshan of Shri Navneetpriyaji. Afterward they came again for the darshan of Shri Gusainji. They offered dandvat and sat down. Shri Gusainji then went for his meal. After finishing his meal he performed achaman for purification of the mouth, chewed the prasadi beera, and afterward sent leaf-plates of Mahaprasad to all the Vaishnavas. All the Vaishnavas received Mahaprasad. After that Shri Gusainji went to rest. After a short rest he awoke before the time of Utthapan and began to speak a discourse. Many Vaishnavas were seated there. That Kshatriya Vaishnav was also sitting in the discourse.

At that time Shri Gusainji began the topic of Atma-Nivedan. He said, “When a soul performs Atma-Nivedan with a pure mind, and the Guru also performs the initiation with a pure mind, then by the grace of Shri Acharyaji Mahaprabhuji a firm refuge is immediately established. Supernatural realization also becomes firm. The gift of the divine

pastimes of the Pushti path is received. All the experiences of the path arise, and an alaukik vision manifests."

Hearing this, the Kshatriya Vaishnav thought in his mind, "If Shri Gusainji shows mercy, then I will perform Atma-Nivedan." Later, after Utthapan, the service continued until Sen. After taking the mala and beera and offering dandvat at the temple of Shri Navneetpriyaji, Shri Gusainji came outside. Afterward Shri Gusainji finished his meal and sat alone upon the seat with cushions. Then the Kshatriya Vaishnav prayed to Shri Gusainji, "Maharaj! I have one request. You are Shri Prabhuji and capable of doing everything. I am only a soul. Therefore you alone can fulfill my wish." Shri Gusainji said, "What are you saying? What is your wish? Tell me." The Vaishnav then prayed, "Maharaj! Please grant me the gift related to the divine pastimes of the Pushti path. Please show mercy and have me perform Atma-Nivedan. Please fulfill my longing." Then Shri Gusainji called Shri Giridharji and commanded, "Tomorrow perform the Atma-Nivedan of this Kshatriya Vaishnav. In the temple of Shri Navneetpriyaji, in the presence of the bed of Shri Acharyaji Mahaprabhu, grant him the gift of connection to the divine pastimes of the Pushti path."

Bhav Prakash (Revealing the Sentiment): Here a doubt may arise: why did Shri Gusainji not personally perform the Atma-Nivedan for that Kshatriya? Why did he instruct Shri Giridharji? And why did he command that the offering be done in the presence of the bed of Shri Acharyaji Mahaprabhu? This does not appear to be the usual method. The explanation is that Shri Gusainji manifested sons according to his own nature. Therefore Shri Raghunathji in the work Namratnakhyastotra refers to Shri Gusainji as "the one who produced sons according to his own form." Thus Shri Gusainji had the Atma-Nivedan performed through his eldest son Shri Giridharji. Shri Giridharji embodies the form of dharma, and within him the sentiment of separation shines. Therefore by giving the gift of separation he would immediately grant this Kshatriya Vaishnav the experience of the divine pastimes. That is why Shri Gusainji gave this command.

Also, he instructed that the Atma-Nivedan be done in the presence of the bed of Shri Acharyaji. This is because Shri Acharyaji Mahaprabhu himself is the direct form of Swaminiji. Through the form of the sacred sandals he eternally remains near Shri Thakurji. Without the grace of Shri Swaminiji the gift of connection to the divine pastimes cannot be obtained. This matter has been mentioned earlier in the Varta of Krishnabhatt. Therefore Shri Gusainji instructed that the Atma-Nivedan be performed in the presence of the bed. In this way he

revealed the sentiment of Swamini. Just as when Shri Navneetpriyaji gave Brahma-Sambandh to Ilammagaruji, then the tulsi was offered at the lotus feet of another form. This sentiment should be understood. This is an extraordinary principle.

The next day Shri Giridharji lovingly performed the Atma-Nivedan for that Vaishnav. Then the Kshatriya Vaishnav came to Shri Gusainji and offered full dandvat. He sat before Shri Gusainji. Shri Gusainji then said, “The gift connected to the divine pastimes of the Pushti path has not yet occurred.” He called Shri Giridharji and asked angrily, “What gift have you given him? The gift related to the divine pastimes of the Pushti path has not yet been granted. Therefore have him perform a vow, and afterward perform the offering again with a pure mind.” Then one vow was performed by that Kshatriya Vaishnav. After that, with a purified mind, the offering was again performed before Shri Acharyaji according to the method of the path. Then the Vaishnav returned to Shri Gusainji and offered full dandvat.

Again Shri Gusainji looked at him and said, “The Atma-Nivedan has still not become pure.” He called Shri Giridharji again and said, “Have this Kshatriya Vaishnav perform another vow. And for the purification of the body, you also perform one fast.”

Bhav Prakash (Revealing the Sentiment): This was so that Shri Giridharji would also experience the sentiment of separation.

After that, asking Shri Gusainji, the offering would be performed again. Then that Kshatriya Vaishnav performed another vow, and Shri Giridharji performed a fast. The next day Shri Giridharji and the Kshatriya Vaishnav came before Shri Gusainji and offered dandvat. Shri Gusainji said, “Even now your inner being has not become fully pure.” Then another fast was performed. After that Shri Gusainji instructed Shri Giridharji to perform the Atma-Nivedan again.

Then Shri Giridharji performed the Atma-Nivedan of that Kshatriya Vaishnav in the presence of the bed of Shri Acharyaji. At that very moment both Shri Giridharji and that Kshatriya Vaishnav had the darshan of Shri Thakurji along with the Braj devotees in the divine pastimes of the Pushti path. That day the Kshatriya Vaishnav forgot all awareness of his body. He remained lying there in the assembly and did not even remember to take Mahaprasad. He became completely absorbed in divine bliss. Then Shri Gusainji spoke the Ashtakshar mantra into his ear. Immediately he regained awareness. After that he took Mahaprasad. Then the Kshatriya Vaishnav attained alaukik knowledge and remained forever immersed in the divine nectar of

Bhagavan.

Thus that Kshatriya Vaishnav became such a Bhagavadiya and recipient of the grace of Shri Gusainji that the limit of his Varta cannot be reached—how much of it can be spoken?

Varta 89 - One Khandan Sanodhiya Brahmin

Now, the sentiment (bhav) of the story of one sevak of Shri Gusainji, a Khandan Sanodhiya Brahmin, resident of Sinhanand, is described.

Bhav Prakash (Revealing the Sentiment): These are rajasic devotees. In the divine play, her name is “Kasodari.” She manifested from “Gunchuda,” therefore that is her bhav form.

He was born in a Sanadhya Brahmin family of Sinhanand. When he was five years old, his mother died. After that, his father placed him with a learned pandit for study. He studied a great deal. Then when he became thirty years old, his father died. After that, he lived alone in the house. He was not married. Whenever five people gathered in the village and did discourse or kirtan, he would go there. And he would argue and debate with everyone. Due to the pride of his learning, he would not accept anyone as superior. Whatever anyone said, this Brahmin would refute it. Because of this, people began to call him “Khandan Brahmin.” There were many Vaishnavas in Sinhanand.

Prasang 1 – The Khandan Brahmin Opposes the Vaishnavas

That Khandan Brahmin used to strongly criticize the Vaishnavas. And he stayed near the Vaishnavas. The Vaishnavas would perform confidential kirtan and discourse, sitting in seclusion. Once, the birthday of Shri Gusainji arrived. All the Vaishnavas gathered there and were doing kirtan. That Khandan Brahmin came there after hearing the kirtan. The Vaishnavas were singing kirtans of Shri Acharyaji Mahaprabhuji and Shri Gusainji.

Then that Khandan Brahmin said, “You sing like villagers.” The Vaishnavas replied, “We do not know how to sing like you.” Then the Khandan Brahmin said, “Shall I sing? You sing along with me. I know everything.” Then that Khandan Brahmin began singing of other deities, while the Vaishnavas were singing together of Shri Thakurji. Hearing such kirtan, one Vaishnava became angry.

That Vaishnava said to the Khandan Brahmin, “Who has invited you? Why have you come uninvited into someone else’s house? What do you understand, and what do you know? Therefore, leave from here. Otherwise, I will hold both your hands and remove you, and then you will feel bad.” Then the Khandan Brahmin said, “Is your path different from the world? Does such a thing not exist in the world?” Then the Vaishnava said, “We do not accept Ganesh, Devi, Shiva, or any other deity. All deities are manifestations of Shri Thakurji.”

Then the Khandan Brahmin said, “All are one. Come, let us ask a learned Brahmin. My statement is true.” Then the Vaishnava said, “What do we have to do with learned Brahmins or other deities? We know none other than Nandanandan. Why do you raise your head here? Therefore, leave from here.” Saying this, he held the Khandan Brahmin by the hand and removed him.

Then the Khandan Brahmin went outside, gathered ten or five Brahmins, and began criticizing those Vaishnavas. After that, when all the Vaishnavas were sitting there, he came and began throwing clods at them from above. Then all the Vaishnavas got up and went to their homes, and the kirtan stopped. After that, all the Vaishnavas went to sleep.

When midnight came, four persons arrived, overturned the Khandan Brahmin from his cot, and beat him severely. They struck him so much that the skin and bones of his entire body felt separated. He cried out in great pain and began weeping loudly. He said, “Why are you beating me?” They replied, “Why did you criticize the sevaks of Shri Gusainji? And why did you create an obstruction in kirtan? That is why we are beating you. The Vaishnavas are supremely beloved of the Lord. And Shri Gusainji is directly the complete Purushottam. Therefore, if you speak against Vaishnavas again, we will beat you like this daily.” Saying this, they left.

Bhav Prakash (Revealing the Sentiment): In this story it is shown that Shri Thakurji cannot tolerate offenses against Bhagavadiya Vaishnavas. And wherever kirtan and discourse of the Lord take place, Shri Thakurji Himself is present. This verse is not found in the Bhagavat, but it is: “I do not reside in Vaikuntha, nor in the hearts of yogis. Where my devotees sing, O Narad, there I reside.” Therefore, whoever creates obstacles in kirtan or causes pain to Vaishnavas, the Lord Himself instructs them in this way.

After that, the body of that Khandan Brahmin began to suffer greatly. Because of this, he could not sleep and kept turning from side to side.

He thought, “When will morning come, and when will I go and pray to those Vaishnavas so that my suffering may end?” In this way, morning came. He slowly got up and went to the Vaishnavas. He fell at their feet and said, “Whatever I spoke to you, I have received the result of that. You are greatly beloved of the Lord, and I am a very fallen sinner.” Saying this, he showed his body and narrated all that had happened in the night and how he was beaten. He said, “There is great pain in my body.”

Seeing the Khandan Brahmin, the Vaishnavas felt great compassion. They brought charanamrit from the house and applied it to his body, and said, “Put it in your mouth. Take the name of Shri Acharyaji and Shri Gusainji.” Then they said, “Now you go home.” The Khandan Brahmin said, “I have no place now. Please show mercy and make me a Vaishnava.” The Vaishnavas said, “This can happen only if Shri Gusainji shows grace. Since such a desire has arisen in your mind, you should go to Shri Gokul. Your wish will be fulfilled.” After that, the Khandan Brahmin took leave from the Vaishnavas and departed.

After some days, he reached Shri Gokul. There he had darshan of Shri Gusainji. Then he prayed to Shri Gusainji and said, “O Maharajadhiraj! Please give me the Name. You are compassionate to devotees. Why do you consider the offenses of my life?” Hearing his words, Shri Gusainji showed grace and gave him the Name. Then Shri Gusainji instructed him to observe one fast, after which he would be offered initiation. After the fast, on the next day, he was given atmanivedan (self-surrender). Then the Khandan Brahmin offered gifts according to his capacity. After that, he stayed in Shri Gokul for some days and learned all the practices of the path. Shri Gusainji Himself, out of grace, explained everything to him and taught him the scriptures. All the practices of the path became firmly established in his heart. He stayed there for several days and had darshan of Shri Navneetpriyaji and the other seven forms.

One day, Shri Gusainji rose early, completed his daily duties, brushed his teeth, bathed, and had mangala darshan of Shri Navneetpriyaji. Then he decided to go for darshan of Shri Govardhannathji. He took that Brahmin along, and along with all the Vaishnavas, proceeded for darshan. They reached Shri Giriraj at the time of Rajbhog. After the offering, Shri Gusainji gave darshan of Shri Govardhannathji to all the Vaishnavas. The Khandan Brahmin also had darshan and became very pleased. He thought, “Blessed is my fortune that I have received such darshan.” After performing Rajbhog aarti and all services, Shri Gusainji came down from Giriraj, sat on his seat with cushions, and the Brahmin also came down after darshan and offered full

prostration.

After that, Shri Gusainji dismissed all the Vaishnavas and instructed that the Khandan Brahmin should take mahaprasad there. Shri Gusainji went for his meal, and after eating, had a plate of mahaprasad served to the Brahmin, who partook of it. After resting for a short while, Shri Gusainji awoke. At the time of utthapan, he bathed and went again to Giriraj, performed utthapan of Shri Govardhannathji, completed all services until shayan, and returned. The Khandan Brahmin continued having darshan in this way for several days. After that, Shri Gusainji returned to Shri Gokul with all the Vaishnavas, and the Brahmin also came along. He had darshan of Shri Navneetpriyaji and took mahaprasad.

Then the Khandan Brahmin prayed, “If permitted, I wish to undertake the pilgrimage of Braj.” Shri Gusainji said, “The Braj pilgrimage should certainly be done.” Then the Brahmin took leave and departed. After completing the entire Braj pilgrimage in some days, he returned to Shri Gokul, had darshan, and stayed for some more days. After that, taking leave from Shri Gusainji, he returned to his home in Sinhanand. There he met the Vaishnavas and narrated all the events. He also told them about the beating, which he had not told Shri Gusainji earlier.

Among those Vaishnavas was a leader. He removed his turban, folded his hands, and fell at the Brahmin’s feet, saying, “Blessed you are. You have spoken the truth. The punishment for the offense came immediately. This is the sign of a divine being. Near such a person, Shri Mahaprabhuji resides. The sign of a demonic person is that the more unrighteous acts they do, the more they prosper.” Thus, that Khandan Brahmin became a good Vaishnava. He lived in the company of all Vaishnavas. Whenever a Vaishnava came to his house, he would humbly host them. He maintained great respect for all Vaishnavas. He performed kirtan according to his understanding, in accordance with the path and with Shri Bhagavat. Whenever any Vaishnava praised him, he would say, “This is your glory. By your grace, this has been accomplished.” He served all Vaishnavas and remained humble before them.

That Khandan Sanodhiya Brahmin became such a greatly graced Bhagavadiya sevak of Shri Gusainji that his story has no end—how much can be described?

Varta 90 - One Kunbi Patel

Now, a sevak of Shri Gusainji, a Kunbi Patel, lived in a small village in Gujarat. The sentiment of his story is described as follows.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the divine play, her name is ‘Satyavrata’. She manifested from ‘Gunchuda’. Therefore, that is her inner devotional form.

Prasang 1 – Receiving Grace and Initiation

At one time, Shri Gusainji arrived in Gujarat. Then that Kunbi Patel had the darshan of Shri Gusainji. At that time, the Kunbi humbly requested Shri Gusainji, “Maharaj! Please take me into your refuge.” Then, from his lotus mouth, he commanded, “Go and bathe, then come.” The Kunbi Patel bathed and returned. Then he prayed again, “Maharaj! I have bathed, therefore please show grace upon me and give me the Name.” Then Shri Gusainji, out of grace, gave him the Name. The next day, after making him observe a fast, he had him offer his dedication. Then that Kunbi Vaishnav made an offering according to his capacity.

After that, Shri Gusainji himself cooked and offered bhog to Shri Thakurji. When the time of offering passed, he performed achaman and mukhvastra, and then took his meal. After that, he again performed achaman, took betel, and sat upon the cushion and seat. All the attendants and Vaishnavas then took mahaprasad, and that Patel also took it. The moment he received mahaprasad, knowledge of the path arose within him. That path became firmly established in his heart.

After that, Shri Gusainji narrated the discourse of Shri Subodhini ji, which that Kunbi Vaishnav listened to. In this way, Shri Gusainji stayed in that village for several days. Then Shri Gusainji departed for Dwarka and had the darshan of Shri Ranchhodji. He stayed there for some days, then took leave of Shri Ranchhodji and departed. He then reached Gokul and had the darshan of Shri Navneetpriyaji.

Prasang 2 – The Truthful Vaishnav and the Brahmarakshas

Near the village of that Kunbi Patel, there was a large village where there was a great community of Vaishnavas. There, Vaishnav gatherings, discourses, and kirtans were held daily. In that village, there was a Vaishnav leader. This Kunbi used to go to him. This Kunbi Vaishnav would leave his home after performing the evening aarti of Shri Thakurji. After about six gharis of the night, he would reach there. Then he would sit with all the Vaishnavas, remembering Shri Krishna, and listen to the discourse.

When about one and a quarter prahar of the night remained, he would say “Jai Shri Krishna” to all and leave. Then he would return home and perform the seva of Shri Thakurji. In this way, many days passed. Then one Ekadashi came. That night, after completing the seva of Shri Thakurji, he set out. In the darkness, he lost his way, and it was raining. Moving ahead, he reached a pond where there were many trees.

From one tree, a ghost descended and stood blocking his path. The Kunbi Vaishnav asked, “Who are you, standing in this path?” It replied, “I am a ghost. I have been hungry for many days, so I will eat you.” The Kunbi Vaishnav said, “Today I am going for the Ekadashi jagaran. In the morning, I will return by this same path. Then you may peacefully eat me.” The ghost said, “I do not trust you. Why would you come back? Why would you enter the mouth of death?”

The Kunbi replied, “This is my word. In the morning I will come and call you. Then you may eat me peacefully.” The Brahmarakshas said, “Alright, I trust you. But come early in the morning.” Taking this promise, the ghost let him go. The Patel Vaishnav went to the gathering and listened attentively to the discourse and joyfully performed kirtan. He thought within himself, “In the morning, that demon will eat me. Since I have firmly promised, it is certain. Therefore, it is best to take as much of the Lord’s Name as possible.”

Thus, with great joy, he engaged in divine discourse, and the night passed. In the morning, after saying “Jai Shri Krishna” to the Vaishnavas, he returned to the same pond. He came near the demon and called out, “O brother, Brahmarakshas! Come!” He called him five times and said, “Come quickly and eat me.” But the ghost did not respond. Instead, it thought, “Look! He has come to die. He returned from the mouth of death. Truly, he is truthful to his word. He is a devotee of God. He has no fear of death.”

Then it said, “I will not eat such a devotee.” And after having the darshan of the Vaishnav, it turned back. Then the Kunbi again called,

“O ghost! Come quickly, for I am getting late for the seva of the Lord.” The ghost said, “Now I will not eat you. You are a Vaishnav, a devotee of God. Your word is true. For the sake of your dharma, you did not fear death. Therefore, I ask you for one thing. Please give it to me.” Saying this, the ghost fell at the feet of the Vaishnav.

Bhav Prakash (Revealing the Sentiment): Here it is shown that one who has firm refuge in Shri Acharyaji Mahaprabhu, even Time fears him. What then can ghosts do? Therefore, devotees of God always remain fearless. They are supreme among all, and all three worlds bow to them. As Surdas has sung

(राग बलावल | Rāga Bilāval)

ह र के जन की अ त ठकुराई । महाराज ऋ षराज, महामु न, देखत रहे लजाई ॥१॥

दृढ़ वश्वास कयो संघासन ता पर बैठे भूप। ह र गुन बमल छन सर राजत, सोभा परम अनूप ॥२॥

नस्पृह देस कौ राज करे, ताकौ लोक परम उत्साह। काम क्रोध मद लोभ मोह तहां, भये चोर तें साह ॥३॥

बने ववेक व चत्र पो रया औसर कोऊ न पावे । अथ काम तहां रहें दू र दू र मोक्ष धम सर नावे ॥ ४॥

अष्ट सद् ध नव न ध द्वारें ठाढ़ी, करजोरें उन लीनी। छड़ीदार वैराग्य वनोदी, झटकी बाहर कीनी ॥ ५॥

ह रपद पंकज प्रेम परम रु च ताही सों रंग राते । मंत्री ज्ञान औसर नहीं पावत करत बात सकुचाते ॥६॥

माया काल व्यापे नहीं कबहूं जो या रीतै जाने । 'सूरदास' यह नर तन पायो, गुरु प्रसाद पहचाने ॥ ७॥

The sevak of Hari possesses the highest lordliness. Great kings, sages, and exalted saints

feel shy upon seeing him. ॥१॥

With firm faith he has made a throne, and upon it sits as a king. The pure virtues of Hari

shine upon his head like a crown, and his beauty is incomparable. ॥२॥

He rules a kingdom of detachment, and his people are in supreme joy. There, lust, anger,

pride, greed, and delusion, who were once thieves, have become

sevaks. ॥३॥

Discrimination stands as a wondrous gatekeeper, and no improper chance is allowed to

enter. There, wealth and desire stay far away, while liberation and righteousness bow

their heads. ॥४॥

The eight siddhis and nine treasures stand at his door with folded hands. Detachment,

holding a staff, joyfully drives them away at once. ॥५॥

His deep love for the lotus feet of Hari is his supreme delight, and he is fully absorbed in

that color. Knowledge, as a minister, finds no opportunity to speak and remains hesitant.

॥६॥

Illusion and time can never affect one who understands this way. Surdas says, having

received this human body, he has recognized this through the grace of the Guru. ॥७॥

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Thus, one should understand the nature of a Bhagavadiya Vaishnav in this way.

Then the Kunbi Vaishnav asked, “What do you want?” The ghost replied, “Give me the fruit of the kirtan you performed today. Then I will be uplifted and freed from the ghostly state.” The Patel Vaishnav said, “I will not give the fruit of kirtan. If you wish to eat, then eat peacefully.” The ghost said, “Then give me half the fruit.” He replied, “I will not give even half.” Then the ghost asked for the fruit of one ghari, but he did not give that either. Then it asked for half a ghari’s fruit, but that too he did not give.

Bhav Prakash (Revealing the Sentiment): Here a doubt may arise—In the Pushti path, all actions are said to be done without desire. Therefore, there is no desire for fruits here. Then why did this Vaishnav refuse to give the fruit?

It is said that the fruit of kirtan is extremely divine. Through it, one attains Shri Govardhan Nath Himself. Along with His divine play, the Lord resides in the heart. How can such a fruit be given to this demon? Because he is not of divine nature. Therefore, he did not give it. Then the demon said, “O Vaishnav! Then at least give me the merit of five Taal (measure).”

At that very moment, a divine voice came from the sky, “O Vaishnav! You are a devotee of God. Therefore, show compassion and give him the merit of five Taal, so that he may attain liberation. Through your darshan, he has gained this understanding.” Then the Kunbi Vaishnav took water from the pond and placed it in the hands of the demon, saying, “I give you the merit of five Taal.”

As soon as he said this, the demon’s body was released, and he was freed from the ghostly state. Immediately, a celestial viman came from heaven. The demon assumed a beautiful divine form, circumambulated the Vaishnav, fell at his feet, and then boarded the celestial vehicle and went to heaven. Such is the glory of a devotee of God. After that, the Patel returned to his home.

Bhav Prakash (Revealing the Sentiment): In this story, it is shown that the Kunbi Vaishnav used to travel such a long distance for satsang. Satsang is such a precious thing; therefore, one must associate with devotees of God, so that dharma is never lost. That Kunbi Vaishnav was such a recipient of grace and a true devotee of Shri Gusainji. Therefore, how far can his story even be told?

Varta 91 - One Sahukar of Mathura

Now the sentiment (bhav) of the story of a banker (sahukar), a sevak of Shri Gusainji, who lived in Mathura, is described.

Bhav Prakash (Revealing the Sentiment): This is a rajasic devotee. In the divine play (lila), her name is “Manorupa.” Manorupa belongs to the group of Shri Yamunaji. She manifested from “Chhabisinghi,” therefore her emotional form corresponds to that. This soul was born in Mathura in the house of a wealthy banker. That banker also ran a money-changing shop. His son became about twelve years old, and then he was married. After some time, that banker died. Then the son began going to the shop.

But he was a divine soul. Therefore, this concern remained in his mind — “How will I attain Shri Thakurji?” Whoever came to his shop, he would ask them this question. One day, a Mathuriya Chaube came to the shop of this banker. He was a learned pandit. The banker asked him, “You are a great scholar, so please kindly tell me by what means I can attain Shri Thakurji. I have a great longing to meet Shri Thakurji.”

Then the Mathuriya Chaube said, “Listen! Shri Thakurji is attained when one leaves the home and goes into a solitary forest to do devotion. After that, if you want to ask anything, then go to Shri Gokul. There lives Shri Vitthalnathji (Gusainji). Ask him. He is a great scholar, and many people are his sevaks.” Saying this, the Chaube went home.

The next day, the banker came to Shri Gokul. At that time, Shri Gusainji was performing evening Sandhyavandan at Thakurani Ghat. There the banker had darshan of Shri Gusainji. He appeared as a great, divine, radiant being. The banker stood there for a while. Then Shri Gusainji looked toward him and, out of grace, said, “What have you come to ask? Tell me.”

The banker was astonished. He thought, “See! Without my speaking, he has understood my heart. Surely, he is God.” He became firm in this understanding. Then folding both hands, he prayed, “Maharaj! You are God and know my mind. Please take me into your refuge. I have come to your shelter.” Then Shri Gusainji said, “First ask what you have come to ask. After that, I will take you into refuge.”

Then the banker prayed, “Maharaj! For many days I have had this desire — how can Shri Thakurji be attained? I have asked many scholars, but whoever I asked said that Shri Thakurji is attained only by renouncing the world and becoming detached. Maharaj! This is very difficult. In this age, how can one leave wife, wealth, and home? Even identification with the body does not leave. Therefore I have come to ask you.”

Then Shri Gusainji ordered, “You speak the truth. As long as attachment to the body does not leave, renouncing the household becomes an obstacle. Moreover, if someone leaves home without proper understanding, they will fall into bad association and surely become degraded. And Thakur is not attained by any practice. He is attained only by His own grace. Therefore, the duty of the soul is only to perform Bhagavat-seva, by which His grace will come.”

Hearing this, the banker became very pleased. Then he prayed, “Maharaj! Now please quickly take me into refuge and establish me in Bhagavat-seva, so that I may serve.” Then Shri Gusainji ordered him, “First bathe in Shri Yamunaji. Then I will take you into refuge here.” The banker bathed in Shri Yamunaji and returned. Then Shri Gusainji performed his name-initiation (naam-nivedan) and accepted him into refuge. After that, he said, “Come with me to the temple and have darshan of Shri Navneetpriyaji. Then I will establish you in seva.”

The banker went with Shri Gusainji and had divine darshan of Shri Navneetpriyaji. Upon seeing the darshan, he became overwhelmed and exhausted. Afterward, Shri Gusainji completed the ritual and returned to his seat. The banker also came there, offered prostration, and sat. Then Shri Gusainji asked him, “Now what is your wish?” The banker prayed, “Maharaj! Please establish me in Bhagavat-seva and kindly explain the method of seva.”

Then Shri Gusainji, out of grace, gave him a svarup of Lalji (a form of Thakurji). Then he instructed him, “Serve Him with full attention and loving devotion. Know Him as directly present. Just as you take care of your own body — protecting it from cold, heat, hunger, and discomfort — in the same way take care of Him. Whatever you eat or drink, first offer it to Him. Shri Thakurji enjoys the best things, so whatever excellent items you see in the world, use them in His seva first, and then use them for your own work. In this way, other attachments will cease. Then your refuge will become firm. Without firm refuge, His grace does not come. Therefore, while living at home, perform seva according to the proper path. Also, in Mathura there are poor (nishkinchan) Vaishnav men and women, keep their association.

They will explain the method of seva to you. Serve in that way, and grace will quickly come upon you."

After saying this, Shri Gusainji went for his meal. He ordered the banker, "Today take Mahaprasad here." After finishing his meal, Shri Gusainji came out, and gave him his own leftover leaf-plate (jhoothan). The banker took Mahaprasad. Then the banker took permission and returned to Mathura. After that, he sent his wife to Shri Gokul with a Vaishnav and told her, "Quickly become a sevika of Shri Gusainji, so that we both may perform seva together." His wife went to Shri Gokul, became a sevika of Shri Gusainji, and returned. Then both husband and wife began performing seva together.

After that, he began associating with the nishkinchan Vaishnavs. Thus his Bhagavad-bhav developed. Then he began performing seasonal offerings (manorath). After that, he would invite all Vaishnavs and hold gatherings. In this way, he performed seva with love. Within a short time, Shri Thakurji began to reveal His grace and presence to him.

Prasang 1 – Mango Offering with Loving Intensity

One day, during the season of mangoes, that banker Vaishnav organized a gathering of all the Vaishnavs of the town. It was a gathering centered on mango juice. In Mathura, there were two nishkinchan Vaishnavs (a man and a woman) who were sevaks of Shri Gusainji. Their rule was that they would only take what had first been offered to their own Thakurji. And when they received an invitation to a Vaishnav gathering, whatever items were present there, they would first offer them to their own Thakurji and then go to the gathering.

Bhav Prakash (Revealing the Sentiment): This is the dharma of a devoted wife (pativrata) — to take only what the husband has partaken. And to maintain social conduct, one attends Vaishnav gatherings, but whatever items are there should first be offered to one's own Thakurji at home, and only afterward should Mahaprasad be taken there. This is the tradition of the path. In Pushtimarg, the pativrata dharma is primary. Shri Gusainji, in "Shri Sarvottam Stotra," refers to Shri Acharyaji as "pativrata-pati," meaning he is the husband of those who are exclusively devoted. By this it is shown that in Pushtimarg, one who serves Thakurji like a pativrata attains the fortune of a wedded beloved (swamini-like status).

In the lila, these two are "Rati" and "Gati," companions of Yashodaji. They always remain engaged in the seva of Shri Thakurji in

Nandalaya, preparing new offerings. Yashodaji daily gives them Mahaprasad from her own plate, and they take only that and nothing else. They are completely exclusive in devotion. On that day, there was mango juice in the gathering, and all the mangoes had already been taken to the house of that Seth. This Vaishnav went to the market to buy mangoes, but could not find any. He became very distressed. At that very moment, a gardener came into the market carrying a basket of mangoes.

Bhav Prakash (Revealing the Sentiment): This shows that when there is intense emotional longing (taap-bhav), all desires are fulfilled immediately.

The Vaishnav asked, “Will you give me mangoes worth two paisa?” The gardener replied, “If you take the whole basket, then I will give it.” The Vaishnav said, “How will I take all of them?” The gardener said, “I will take one rupee.” The Vaishnav said, “Where will I get a rupee?” Then he said, “Do not ask for payment for two or four days, I will give it later.”

Saying this, the Vaishnav went to the bank of Shri Yamunaji. There, he washed each mango one by one and mentally offered them (manasi bhog) to Shri Thakurji. Shri Thakurji accepted and partook of all the mangoes right there.

Meanwhile, at the Seth’s house, the offering was being prepared, but only mango juice was made — there were no whole mangoes. So the Seth sent men to the market to bring mangoes. They came to where that Vaishnav was sitting and asked the gardener, “Will you sell mangoes?” The gardener said, “These mangoes have been taken by this Vaishnav.” Then the Vaishnav said to those men, “If you want, you can take them. They are settled for one rupee.” The men said, “Come, we will pay the rupee.” Saying this, they took the mangoes, and the Vaishnav returned home.

At the Seth’s house, the mangoes were prepared nicely and offered to Shri Thakurji. Then Shri Thakurji said to the Seth, “These mangoes have already been offered by that Vaishnav to his Thakurji. Therefore, I will not partake of these as a fresh offering.” Then the Seth called that Vaishnav and asked, “Did you offer these mangoes to your Thakurji?” The Vaishnav replied, “Yes, I did. What could I do? I had no money, so I did it this way.”

Then the Vaishnav gathering sat to take Mahaprasad. One mango each was served to everyone. After that, they began taking Mahaprasad.

Then they also took the mango juice from the Seth's house. After that, they ate the whole mangoes. They tasted extremely divine. Because that Vaishnav, with intense longing and devotion, had offered those mangoes on the bank of Shri Yamunaji, Shri Thakurji had joyfully accepted them there.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that wherever and in whatever manner a Vaishnav lovingly offers bhog to Shri Thakurji, there Shri Thakurji Himself, through the grace of Shri Acharyaji and Shri Gusainji, directly accepts it. Therefore, whatever best items are available, they should be offered to Shri Thakurji in whatever way possible — this is the established principle.

That Seth and that Vaishnav were such highly graced devotees of Bhagavan that their story cannot be fully described.

Varta 92 - One Bania of Gujarat

Now, a sevak of Shri Gusainji, a Bania who lived in Gujarat—here the inner sentiment of his story is being described.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the divine play, her name is “Anandadayini.” She manifested from Chhabis-singhi. Therefore, that is her emotional form. Anandadayini has a companion whose name is “Sulochana.” Her eyes are very beautiful. Therefore, Shri Thakurji gazes steadily at her. That Anandadayini became this Bania here. And his daughter should be known as the manifestation of Sulochana.

That Bania lived in a village in Gujarat and was born in a Jain family. His father was wealthy. He loved this son very much. When the son became sixteen years old, he came into the company of a Vaishnav. Then he observed the conduct of that Vaishnav. From that, his inclination developed toward the Vaishnav path. He thought in his mind, “If I become a Vaishnav, it would be good.”

So the Bania’s son said to that Vaishnav, “If you make me a Vaishnav, it would be good. I like your conduct very much. In our home, no one bathes daily. Everyone remains impure. They say that too much water should not be used, because if living beings die, it becomes sin. I do not like that religion. Therefore, I will become a Vaishnav. So please make me your sevak.”

Then that Vaishnav said, “Brother, I do not make anyone my sevak. But if you wish to become a Vaishnav, in two or four days Shri Gusainji will come here. Go to His refuge. He is the manifest Lord Himself. By going to His refuge, your welfare will be done.” Then the Bania’s son said, “Good, when Shri Gusainji arrives, please inform me. I will become His sevak. I have great eagerness in my mind to become a Vaishnav.” The Vaishnav said, “Alright, I will tell you.”

Then he went home, but in his heart there was great longing: “When will Shri Gusainji come here, and I will become His sevak?” After some days, Shri Gusainji arrived in that village. Then that Vaishnav told the boy, “Shri Gusainji has arrived here. If you wish, become a Vaishnav.” Then the Bania’s son became joyful and came for darshan of Shri Gusainji. He prayed, “Maharaj! Please show grace and make me Your sevak. I have come to Your refuge, so please do not delay.”

Seeing his intense longing, Shri Gusainji gave him the Name and made him a sevak. The next day, He had him observe a fast and then performed his initiation (nivedan). Then the Bania's son said, "Maharaj! Please install Shri Thakurji for me so I may perform seva."

Shri Gusainji said, "Not now. Your parents are Jains, so you will not be able to properly perform seva at this time. After some days, your parents will pass away. Then come to Adel, and there I will give you seva. For now, remain in the company of Vaishnavs." Then Shri Gusainji departed from there toward Dwarkaji, stayed there for some days, and then came to Adel. After some time, that Bania was married. Later, his parents passed away. Then he came to Adel with his wife. He had his wife also receive Name and initiation from Shri Gusainji.

Then he prayed, "Maharaj! Now I have no obstacles. Please grant me Bhagavad-seva." Then Shri Gusainji gave him a Lalji swaroop. After that, he explained all the methods of seva. Then the Bania, after taking permission, brought Shri Thakurji home with his wife and began to perform seva with loving devotion. He daily associated with Vaishnavs. After some time, a daughter was born.

Prasang 1 – The Daughter's Devotion and Deliverance

That Bania was a great devotee. His daughter remained unmarried for some time. He went to find a groom for her, but did not find any Vaishnav. Then he found a groom from a Jain family of his community and married his daughter there. When the girl went to her husband's home, she saw the improper practices of the household and felt great sorrow. The entire household was impure, yet she could not remain without eating. Therefore, she said to her mother-in-law, "If you serve me food, then serve me only once. I will not ask again."

Her mother-in-law served her only once. She would mix charanamrit in that food and eat only that much. She neither ate nor took anything again. In this way she maintained herself. After many days passed like this, the girl felt great sorrow and prayed, "When will Shri Thakurji free me from this distress?" Shri Thakurji, who is very compassionate and loving toward devotees, saw her suffering. Shrinathji said to Shri Gusainji, "That Vaishnav's daughter is in that village. I cannot bear her suffering." Then Shri Gusainji, knowing her suffering, arrived in that village after a few days. Outside the village there was a pond, and Shri Gusainji set up camp there.

That same day, the Vaishnav's daughter went to the pond to fetch water. There she saw the Vrajvasis with Shri Gusainji. She stood nearby and thought, "These Vrajvasis used to come daily to my father's home." She approached them and asked, "Who are you, and where have you come from?" They replied, "Shri Gusainji has come from Shri Gokul, and we are with Him. Today He is staying here, and tomorrow morning He will depart for Dwarkaji."

Then she said, "I am the daughter of that Vaishnav. My father is a sevak of Shri Gusainji. Please arrange for me to have His darshan. I am a Vaishnav's daughter, but in my in-laws' home they follow Jain dharma, and I am in great distress. By having darshan of Shri Gusainji, my sorrow will be removed." After saying this, she left her water pot there and went with them to have darshan of Shri Gusainji from a distance, offering dandvat. Shri Gusainji asked the Vrajvasis, "Who is she?" They replied, "Maharaj! She is the daughter of such-and-such Vaishnav."

After offering dandvat, she returned to the pond, filled her water pot, and went home. There she thought, "What should I do now?" She said to her mother-in-law, "My father's Guru, Shri Gusainji, has come here. Please give me a coconut." Her mother-in-law said, "Daughter-in-law, if you say so, I will also come with you for His darshan." She replied, "Good, if you wish, you also come." Then both mother-in-law and daughter-in-law took one coconut each and went together. They reached Shri Gusainji. The Vrajvasis informed Him, "Maharaj, that Vaishnav's daughter has come." Shri Gusainji said, "Let them come inside." Both entered the camp, offered dandvat, and stood with folded hands.

The daughter-in-law prayed, "Please give me the Name. I will come into your refuge." Shri Gusainji granted permission to give the Name. Both mother-in-law and daughter-in-law felt great eagerness. The mother-in-law requested through her daughter-in-law, "It would be good if I also receive the Name." The daughter-in-law again prayed, "Maharaj! My mother-in-law also desires the Name." Shri Gusainji said, "Alright." Both sat before Him, and He mercifully gave them the Name. Thus both became Vaishnavs. They offered the coconuts and, after dandvat, returned home happily.

Along with them, five or seven other women of the village had also come for darshan. They too received the Name at that time. They returned home and told their husbands, "Now we have become Vaishnavs. We have received the Name from Shri Gusainji. Therefore, all our previous dealings with you are now ended." Later, the girl's

father-in-law said to his wife, “Will Shri Gusainji give me the Name also? Take me there.” He went with his sons, wife, and daughter-in-law and requested the Name. Shri Gusainji graciously gave the Name to all of them.

Then the daughter-in-law requested initiation (nivedan), which Shri Gusainji granted. Others also requested and were instructed to observe a fast and then were given initiation. Then the daughter-in-law again prayed, “Maharaj! Please grant some seva.” Shri Gusainji gave her the seva of the garments of Shri Navneetpriyaji.

She returned home with the seva. Following her example, the entire family received Name and initiation. Later, other people of the village also became Vaishnavs in this way. The next day, all requested Shri Gusainji to stay. They brought Him to their homes, offered prayers, and made offerings. In this way, Shri Gusainji accepted them all through the merit of that Vaishnav’s daughter. Thus her suffering was removed. Shri Thakurji could not bear her distress and removed it within a few days.

The next day, Shri Gusainji departed for Dwarka. Then the daughter-in-law said to her mother-in-law, “Now I will cook.” The mother-in-law said, “Yes, you cook.” She removed all impure items from the house, purified the kitchen and vessels, prepared food, and offered bhog to Shri Thakurji. At the proper time, she completed the offering. She instructed all who had received the Name, “Do as I do.” After offering anusar to Shri Thakurji, she distributed mahaprasad to all. In this way, she herself did everything and taught everyone the proper conduct.

Within a few days, they all became great devotees. Then her father-in-law and others said, “The grace of Shri Gusainji and Shri Thakurji upon us has come through this daughter-in-law. Through her, we have been accepted.” From that day onward, everyone regarded her as a great devotee and honored her above all in the household.

Bhav Prakash (Revealing the Sentiment): The intention of this narration is that through inner anguish (taap), the Lord quickly becomes pleased. Therefore, a Vaishnav should keep such yearning in the heart. That daughter-in-law was such a recipient of Shri Gusainji’s grace and a true devotee. Therefore, how far can her glory be described?

Varta 93 - Vaishnav Brahmin with three gourds

Now the sevak of Shri Gusainji, the Vaishnav with three gourds, a Brahmin of Siddhpur—his story is told.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play her name is 'Jayashri'. In Jayashri there is the extraordinary beauty of Swaminiji. Therefore Shri Thakurji remains under her influence. She has manifested from 'Chhabisinghi'; therefore she is of that very sentiment-form.

He was born as a Brahmin in Siddhpur. From the very moment of birth he uttered the name of God—he said "Shri Krishna." He did not cry. Then his parents became astonished. After that, for three days he did not drink his mother's milk. Then the mother became very worried that this child would not survive. Then the mother gave cow's milk, of which he drank a little. After that they began to give him cow's milk.

Later, when the child became five years old, from that day he began to chant the name of Shri Krishna. He did not speak to anyone. He did not sit near anyone. He remained detached. His parents understood that this was not an ordinary child. Therefore they did not interfere. This child did not eat food—he lived by drinking cow's milk. Thus he reached the age of fifteen. Then Shri Gusainji arrived in Siddhpur. He had come for bathing in the Saraswati. At that time this child was bathing in the Saraswati. Then he had darshan of Shri Gusainji—indeed, he had darshan of the complete Purushottam Himself.

Then this detached one folded both hands and prayed to Shri Gusainji: "Maharaj! I have recognized you. Now please accept me into your refuge. It has been a long time that I have been separated; today I have attained your darshan." Then Shri Gusainji said, "You are a divine soul. Therefore we have come here to accept you. So remain standing in the water. We will give you the Name-initiation in the water itself and accept you."

After that, Shri Gusainji, while in the Saraswati water, gave him the Name-initiation. As soon as the offering was completed, all divine pastimes manifested within him. The divine form became established in his heart. Then Shri Gusainji ordered, "You have attained complete

restraint (nirodh-siddhi). Now Maya will not obstruct you. Therefore you cook, offer bhog, and take mahaprasad. And live wherever you wish. Time and place will not obstruct you."

After that, Shri Gusainji went to have darshan of Ranchhodji in Dwarka. And this detached one began to wander in that state. He would bring alms, cook, offer bhog, and take prasad. Then his parents said, "Son! Now you eat grain, so cook at home. Why are you cooking separately?" He replied, "I am detached. I have no relation with you. Therefore do not develop attachment toward me, otherwise you will suffer."

Saying this, he left the house. He constantly chanted the Ashtakshar mantra. He did not stay in one place. He remained always absorbed in the ecstasy of divine pastimes. He did not speak to anyone. In this way he lived.

Prasang 1 - The Journey of the Detached Sevak

Once, that detached sevak was coming from Gujarat for the darshan of Shrinathji. With him were three gourds—one on the shoulder (for khaasa), one at the back on the waist (for maryada-seva), and one in front at the waist (for bahir). In this manner he traveled.

Wherever he went to a village, he would ask for a little flour, cook, offer bhog to Shri Thakurji, and then take mahaprasad and move on. In this way, one day it rained heavily. Cooking could not be done. For two more days the rain did not stop. He kept moving but could hardly proceed.

Then he thought, "What should I do now? There is no dry place. How can I ask for flour? How can I cook? Therefore today, if there is a maryada sevak of Shri Gusainji somewhere, I will properly take mahaprasad at his house and then sleep. Then my body will recover. I have been soaked for three nights, so I have not slept." Saying this, he kept walking.

Bhav Prakash (Revealing the Sentiment): Here a doubt may arise—that this Vaishnav is a 'tadarsi' (perfect realized one). Therefore hunger, thirst, bodily identification, and even time and place cannot obstruct such a Vaishnav. So why did this detached Vaishnav experience such difficulty? And why did the thought of food arise in his mind?

It is explained that if this detached one wished, the rain would have

stopped in a moment, and hunger or bodily needs would not have troubled him. But ahead, grace was to be bestowed upon a king. Therefore the Lord created this situation as a divine play. Thus, such a Vaishnav has no need for anything. And if any need appears, it should be understood as the Lord's doing—for the sake of bestowing grace upon others. This establishes the principle.

There was a large village. There lived a king who had many marriages but had no son from any wife. The king had grown old. At that time, a Brahmin who was a worshipper of Shiva came there. Shiva used to give him darshan. That Brahmin came to the king and said, "Give me five thousand rupees, and I will make arrangements so that you will surely have a son."

The king replied, "It is not in my destiny to have a son, so why are you making efforts?" The Brahmin said, "I have favor with Mahadev. I will request him and get you a son." The king gave him five thousand rupees. The Brahmin performed rituals, yajnas in the name of Mahadev, and made many efforts—but all the money was wasted, and nothing happened. Then that Brahmin became ready to die before Mahadev. Mahadev appeared and said, "Why are you acting stubbornly? It is not in his destiny to have a son."

The Brahmin replied, "The king must definitely be given one son. I have served you for so long. Therefore you must give that king a son, so that my word becomes true. Otherwise, I will die upon you." Then Mahadev said, "Wait here, I will go and ask Shri Thakurji." Saying this, he went and prayed to Shri Thakurji, "Maharaj! I have given a boon to a Brahmin. He says the king will have a son. If not, he will die upon me."

Hearing this, Shri Thakurji smiled and said, "Mahadevji! It is not even in the king's destiny in a dream to have a son. So how can I give one? Go and tell that Brahmin—if he wants to die, let him die." Mahadev returned and told the Brahmin the same. Then the Brahmin went to the king and said, "I conveyed your matter to Shri Thakurji, but He said that it is not in your destiny to have a son. What can I do?"

The king replied, "I had already told you from the beginning that I do not have a son in my destiny." He gave the Brahmin twenty rupees and sent him away, telling him not to worry. In the same village lived another Brahmin Vaishnav. His rule was that after offering Rajbhog to Shri Thakurji, he would cover the plate and go outside the village to a pond, sit there, and chant. If he met any Vaishnav, he would bring him home, first feed him mahaprasad, and only then eat himself. If no

Vaishnav was found, he would offer the plate to a cow and then take mahaprasad.

One day, he was sitting at the pond chanting. At that time, the sevak of Shri Gusainji, who had been hungry for three days, arrived there. Seeing him, and noticing the tilak and mala, he recognized him as a Vaishnav. And he also understood that he was a detached Vaishnav. If he were an ordinary person, one gourd would suffice—but this one had three gourds: khaasa, maryada, and bahir. Thus he understood that he was a sevak of Shri Gusainji.

Then both remembered Shri Krishna and met each other with great joy. Then that Vaishnav said, “Come! Let us go home and take mahaprasad.” Then he took him home and served him excellent mahaprasad. That day there was some festival, so Shri Thakurji had enjoyed very fine offerings. Therefore that detached Vaishnav took mahaprasad very well.

After that, the detached one said to that Vaishnav, “I have been awake for three nights. So show me a place to sleep.” Then he prepared a clean, secluded bedding. Upon it, that detached Vaishnav slept very peacefully. Later, at the time of the evening aarti, that Vaishnav woke him. He came, had darshan, and sat. Then after serving the night meal, they spoke of divine topics and again rested. In the morning, when dawn came, that detached one said, “Now I will go.” Then that Vaishnav said, “How can we let you go hungry? Therefore, after Rajbhog aarti, take darshan and mahaprasad, and then go.”

After Rajbhog aarti, he took mahaprasad properly. Then that detached one said to the Vaishnav, “I have received great happiness in your home. Therefore I am very pleased. Ask for something.” That Brahmin Vaishnav said, “By the grace of Shri Gusainji, I have everything—wife, children, all are favorable in seva. Therefore I need nothing.” Then the detached one said, “I will certainly give something before leaving. So ask your wife.”

Then that Vaishnav consulted his wife and children and said, “What should we do? This Vaishnav is insistent. He is a sevak of Shri Gusainji; whatever he says, he will surely give. But we do not need anything, and asking is not the dharma of a Vaishnav.” Then the wife said, “Do not ask anything for yourself. The king of this village has grown old and has no son. We have lived happily under his rule. After his death, who knows what kind of king will come? Therefore ask for one son for that king.”

Then that Brahmin came and said, “We need nothing. But it would be good if the king of this village has one son.” Then that detached Vaishnav, being pleased, said, “Not one—four sons will be born.” Saying this, he departed. Then that Brahmin took mahaprasad and went to the king and blessed him, saying, “O King! Congratulations—you will have four sons.”

The king laughed and said, “I will die in a few days. My teeth have already fallen, and you say I will have four sons!” He replied, “O King! Have faith. A Vaishnav said this at my home. Therefore you will certainly have four sons.” The king said, “Alright, if they are to happen, we are not denying it.” The Brahmin gave blessings and returned. After that, all four queens became pregnant. Then the king said, “The words of that Brahmin seem to be coming true.” In time, the king had four sons. He was filled with great joy, and celebratory drums began to play.

Then that Shiva-worshipping Brahmin asked, “What has happened in the king’s house today that drums are playing?” People said, “The king has four sons, so he is very happy.” Hearing this, that Brahmin thought, “Mahadev did not grant a son, and even Shri Thakurji did not grant a son. Yet I have been made false before the king. Therefore now I will die upon Mahadev.” He took a sword and went to the temple of Mahadev, saying, “I will die upon you—you have made me false in the royal court.” As he was about to kill himself, Mahadev appeared and held his hand, saying, “O Brahmin! Why are you dying again?”

He said, “The king had no destiny for a son. Then from where did these four sons come?” Mahadev was astonished and said, “I will go again and ask Shri Thakurji.” Mahadev went again and said to Shri Thakurji, “Maharaj! You had said that the king had no destiny for a son. Then how has he now got four sons?” Shri Thakurji replied, “There is indeed no son in his destiny. But ask how these sons came—was there not some Vaishnav’s blessing?” Then Mahadev came back and told the Brahmin, “Go and ask the king how these four sons were born at once.” The Brahmin went and asked the king, “How were these sons born? Mahadev told me that you had no destiny for a son, and even Shri Thakurji did not grant one. Then how did this happen?”

The king said, “I do not know. A certain Vaishnav had said so, and his words have come true.” Then he said, “Call him.” The king called that Brahmin Vaishnav and asked, “You had said that I would have sons, and now I have four. What is the reason? How did you know?” The Vaishnav said, “O King! At my home came a detached sevak of Shri

Gusainji, my gurubhai. He had been hungry for three days. I served him. Then being pleased, he said, 'Ask for something.' I asked that the king should have one son. Then he said, 'Not one—four will be born.' A sevak of Shri Gusainji never speaks falsely." Hearing this, the king was astonished.

Then that Brahmin went and told Mahadev, "By the blessing of Shri Gusainji's sevak, the sons were born." Mahadev then went and told Shri Thakurji the same. Shri Thakurji said, "The Vaishnav has shown grace upon Me. If that Vaishnav had said that I should manifest in the king's house, then I would have had to manifest. Then what is surprising about sons being born?" Mahadev returned and told the Brahmin, "If a sevak of Shri Gusainji commands Shri Thakurji, then He must manifest. So what is surprising in sons being born?" Then that Brahmin told the king, "By the command of that Vaishnav, even Shri Thakurji must incarnate. So what is surprising in your having sons?"

Bhav Prakash (Revealing the Sentiment): Here a doubt arises—Mahadev himself is a Vaishnav, so he could have granted a son. Why did he not?

It is explained that Mahadevji is a maryada-bhakta, so he acts according to scriptural order. Seeing that the king had no destiny for a son, he remained silent. Then he went to Vishnu, who is also a gun-avatar, and He too did not grant it. But that detached Vaishnav is a Pushtimargiya devotee. The Supreme Purushottam, who can do, not do, or do otherwise, resides in his heart. Therefore he has divine power and can do whatever he wishes.

Then the king called that Vaishnav and said, "Make me a sevak of Shri Gusainji." That Vaishnav wrote a request letter to Shri Gusainji: "O Maharaj! Please come here once quickly." Then Shri Gusainji read the letter and, within a few days, came to the king's village. Then that king, the Shiva-worshipping Brahmin, and the entire village became sevaks of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment):

Here it is shown that one should have faith in the words of a Vaishnav. There is nothing beyond a Vaishnav. By the grace of a Vaishnav, all things are accomplished.

Thus, this Vaishnav with three gourds was such a supremely grace-filled devotee of Shri Gusainji—how far can his story be told?

Varta 94 - Paramanand Soni

Now the sevak of Shri Gusainji, Parmanand Soni, who lived in Adel, the sentiment of his story is told.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. His divine form has already been described earlier in the stories of the 84 Vaishnavas. In the divine play, her name is 'Chandrika'. Like the brightness of the moon, her radiance shines. Shri Chandravali ji has many forms like the moon, and she is her intimate companion. She has manifested from 'Nagavelika', therefore she is of that sentiment-form.

Prasang 1 - Initiation and Devotional Service

Once, Parmanand Soni received the Name from Shri Gusainji. Thereafter, he became a greatly grace-filled devotee. He had deep interest in the path's scripture, Shri Subodhini ji. Shri Gusainji would daily narrate discourses, ask questions, and then give answers. Parmanand Soni would listen and speak, and retain everything in his heart. All the ornaments of Shri Gusainji's household were crafted by Parmanand Soni. While making them, he would say, "This is divine wealth; this belongs to the Guru. Therefore it should not touch my body, nor should it fall anywhere." In this way, he worked with great care.

Shri Gusainji himself would say, "Take wages for your craftsmanship, because you too are engaged in worldly life." Then Parmanand Soni replied, "Maharajadhiraj! There are many places for me to earn money in this world. By your grace, everything for me is already fulfilled. I lack nothing. Your grace alone is the greatest treasure." Saying this, he did not accept anything. Hearing this, Shri Gusainji said, "Do as you wish." Then Parmanand Soni prayed, "Maharajadhiraj! By your grace I have all joy. I have no desire for anything. Your grace alone is the greatest treasure. If you wish to give me something, then grant this, that you always remain pleased with me."

Thus, Shri Gusainji always remained pleased with him. Out of grace, he explained to him the deep meanings of the path's scriptures, especially the profound meanings of Shri Subodhini ji. By his grace, Shri Gusainji established divine pastimes in his heart. Thus,

Parmanand Soni remained always absorbed in divine bliss. Whenever other Vaishnavas could not understand something in discourse, they would ask Shri Gusainji. He would say, “Parmanand Soni will explain to you.” Then Vaishnavas would go to him, and he would answer them. Thus, Parmanand Soni was such a greatly graced devotee of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnav should always remain cautious regarding the wealth of Shri Thakurji and the Guru. One should perform the Guru’s work selflessly, with devotion. Then the Guru becomes pleased, and the principles of the path become firmly established in the heart.

Prasang 2 - Debate with Scholars

Once, scholars from Kashi and Prayag came to debate with Shri Gusainji. At that time, Shri Gusainji was engaged in seva. Parmanand Soni received them and seated them. He said, “What do you wish to ask? I will answer you, as Shri Gusainji is engaged in seva.” The scholars replied, “It is not your place to speak. What do you know of the Vedas and Shastras?” Parmanand Soni said, “Very well, sit. When Shri Gusainji completes seva and comes, he will answer you.” Then Parmanand Soni asked them a verse from the Shrimad Bhagavatam, from the Rasa Panchadhyayi, and said, “What is its meaning?” Those Brahmin scholars gave incorrect explanations.

Then Parmanand Soni explained the true meaning. Hearing this, the scholars looked at each other and said among themselves, “Brother! If we must ask anything, let us ask him only. If such is the understanding of a sevak (even of a lower caste), what can be said of his Guru? You will not be able to defeat him in debate.” Thus, whatever they wished to ask, they asked Parmanand Soni. He answered them according to the Vedas, Puranas, and Shastras, leaving them speechless. Then those scholars folded their hands and said, “You are blessed! If such Saraswati manifests in a sevak, what can be said of his Guru?” With their doubts resolved, they departed.

After about four hours, Shri Gusainji came out and sat on his seat. A Vaishnav told him everything—that scholars from Kashi and Prayag had come for debate, and Parmanand Soni had answered them and sent them away satisfied. Then Shri Gusainji said, “Parmanand Soni has firm faith in Shri Acharyaji Mahaprabhu and in Shri Govardhannathji. Therefore, what is surprising in this? A Vaishnav must have firm faith. One who has firm refuge can accomplish anything he desires. Whatever he resolves in his mind is fulfilled. But

one who does not have firm refuge suffers regret and distress.” Thus Shri Gusainji spoke.

Such was Parmanand Soni, a supremely grace-filled devotee of Shri Gusainji. How far can his story be described?

Varta 95 - Ramdas, a detached Brahmin from

Khambhaich

Now the sevak of Shri Gusainji, Ramdas, a detached Brahmin from Khambhaich, the sentiment of his story is told.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play her name is 'Kamesuri'. She has manifested from 'Nagavelika'; therefore she is of that sentiment-form.

He was born in a Brahmin family in Khambhaich. From childhood he lived in a state of detachment. When he became fifteen years old, a group of Vaishnavas from Gujarat went for the darshan of Shri Govardhannathji, and Ramdas also went with them.

He remained in a detached state, sustaining himself by begging a little flour. At night he sat in the assembly of Vaishnavas and listened to divine discourse. In this way, after some days, along with that group he reached Gopalpur and had darshan of Shri Govardhannathji.

Prasang 1 - Initiation and Divine Service

Once, Shri Gusainji was seated at Shrinathji's gate. Ramdas had his darshan, then offered full prostration and prayed, "Maharaj! Kindly give me the Name." Shri Gusainji ordered, "Go and bathe, then we will give you the Name." Ramdas immediately bathed and returned, saying, "Maharaj! I have bathed." Then Shri Gusainji graciously gave him the Name. After that he asked, "Ramdas, what is your desire now?"

Ramdas replied, "Maharaj! I am greatly fortunate that you have accepted me. Now I know nothing else. Whatever you command, I will do." Then Shri Gusainji instructed, "Sit before the 'Dandvati Shila' and chant the Ashtakshar mantra for six months. Then we will tell you further." Ramdas happily sat before the Dandvati Shila and daily chanted the Ashtakshar mantra. After six months, he came to Shri Gusainji and said, "Maharaj! As per your command, I have chanted for six months. What should I do now?"

Shri Gusainji said, “Tomorrow we will perform Brahmasambandh for you. Today, have darshan of Shri Govardhannathji.” Then Shri Gusainji went to Giriraj Govardhan and offered Utthapan bhog. When darshan opened, all Vaishnavas had darshan of Shrinathji. At that time Ramdas also had darshan. He experienced extremely divine darshan—so much so that he lost bodily awareness and fainted in ecstasy. After two hours he regained consciousness. The attendants reported this to Shri Gusainji. Later, Shri Gusainji came out and asked, “Ramdas, what happened?”

Ramdas replied, “Maharaj! By your grace I had divine darshan of Shri Govardhannathji. My mind is absorbed in that.” Shri Gusainji said, “Ramdas, you are very fortunate that Shrinathji gave you such darshan.” That night Ramdas sat before the Dandvati Shila and experienced the bliss of the divine form throughout the night. The next morning he came again and requested Brahmasambandh. Shri Gusainji said, “It will be done before Shri Govardhannathji during Shringar.”

He went to the temple. After Mangala and Shringar, Shri Gusainji called him and performed Brahmasambandh. Then Ramdas asked, “Maharaj! What is your command now?” Shri Gusainji said, “Sit again before the Dandvati Shila and chant the Panchakshar mantra for six more months.” Ramdas did so. After six months, he came again. Shri Gusainji said, “Now your mind has become pure. It will not wander elsewhere.” Ramdas prayed, “Maharaj! Please give me some seva.” Then Shri Gusainji assigned him service in the vegetable kitchen (saagghar).

One day, while he was engaged in this service, Shri Govardhannathji Himself came to him and said, “Ramdas! We are going to Gulal Kund. Bring cool offerings quickly.” Ramdas quickly prepared fruits and cooling items, placed them in a basket, and went to Gulal Kund. Shri Govardhannathji asked, “Have you brought the offerings?” Ramdas replied, “Yes, Maharaj.” He presented everything, and Shri Govardhannathji, along with His companions, partook of them. Ramdas witnessed this and praised his fortune.

Meanwhile, Shri Gusainji came to the kitchen and did not find Ramdas. He himself completed the service and went to the temple. Ramdas became very afraid, thinking, “Today itself I received this service, and today itself I failed in it. Shri Gusainji will surely be displeased.” He quickly finished his duties, bathed, and came to the temple. Later, during the adornment, Shrinathji said to Shri Gusainji, “Ramdas was with Me at Gulal Kund. Do not say anything to him.”

Afterwards, Shri Gusainji called Ramdas privately and said, “You are very fortunate. On the very day you received service, Shrinathji bestowed His grace upon you.” Ramdas replied, “Maharaj! All this has happened by your grace. Otherwise, what was I capable of?” Then Shri Gusainji instructed, “From today onward, remain in the command of Shrinathji. Wherever He takes you, go. We will appoint another person in the kitchen. When you have time, you may still serve there.” Ramdas happily accepted, saying, “To live in your command is the duty of this soul.” He continued serving with great joy. He would also study the scriptures of Shri Acharyaji Mahaprabhu, and chant the Ashtakshar and Panchakshar mantras constantly.

Bhav Prakash (Revealing the Sentiment): The meaning here is that by chanting the Ashtakshar mantra, the heart becomes purified; and by chanting the Panchakshar mantra, the gift of divine separation (viraha) is attained. Then Shri Govardhannathji grants the experience of His divine pastimes. Therefore, a Vaishnav should certainly chant both mantras.

Also, Shri Gusainji instructed him to chant before the Dandvati Shila because it represents the feet of Haridas-ji. By taking shelter near devotees and chanting there, one surely attains divine bliss immediately—this is the intended meaning. Ramdas served Shri Govardhannathji with great love. After Rajbhog, he would go to the kitchen and take mahaprasad. He also received mahaprasad from Shri Gusainji’s household and sustained himself on that.

In the evening, after the night offering, he would listen to Shri Gusainji’s discourse. Then he would go to his room and perform kirtan and discussions of divine topics. A few Vaishnavas would listen. He would distribute mahaprasad and then eat simple food and sleep.

He would wake early, complete his morning duties, bathe, and go for the seva of Shrinathji. After seva, he would go to Govind Swami’s Kadamkhandi, sit there, and listen to kirtan. At that time, Shri Govardhannathji would dance, and Ramdas would have darshan. In this way, Shri Govardhannathji bestowed grace upon him.

After some time, Shri Gusainji prepared to go to Gokul. Ramdas prayed, “Maharaj! When will you return again?” Shri Gusainji replied, “We will return soon. You continue to serve Shrinathji properly.” Thus, Ramdas was such a greatly graced devotee of Shri Gusainji—how far can his story be described?

Varta 96 - Renda Udambar Brahmin

Now the sentiment of the account of Shri Gusainji's sevak, Renda Udambar Brahmin, who lived in the village of Kapadvanj in Gujarat, is being told.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In the divine play, her name is Sangini. She manifested from Nagavelika. Therefore, this is her devotional form.

Prasang 1 – Renda Receives Seva

He lived in the state of an avadhut. From birth onward he had never married. Once, when Shri Gusainji had come to Gujarat, his name was mentioned there. Then Renda made a request to Shri Gusainji: "Maharaj! I have no possessions at all. I live in the state of an avadhut. So now what is your command for me? Please be gracious and tell me." Then Shri Gusainji commanded: "You should cook with your own hands, offer bhog, and take Mahaprasad. And keep happiness in your mind while cooking. Do not consider it sorrow. By this, your welfare will happen."

Then Renda requested: "Maharaj! Please install for me a deity to whom I may offer bhog in seva." Then Shri Gusainji gave Brahmasambandh to Renda, and afterward installed for him a small red form of Shri Navneetpriyaji. And he commanded: "Renda! Know Him to be dearer than your own life. Daily, with discipline, cook, offer bhog, and take Mahaprasad." Thus he gave this command to Renda.

Afterward Shri Gusainji himself returned to Shri Gokul. After some days, Renda thought in his mind: "I should remain for some days in Shri Gokul near Shri Gusainji and do the seva of attendance." Thinking this, Renda departed, and after some days arrived in Shri Gokul. After taking darshan of Shri Navneetpriyaji, he came into the meeting place and offered dandvat. Then Shri Gusainji asked: "Renda! You have come after many days. Will you stay here for some days?" Then Renda requested: "Maharaj! I have the desire to do your personal attendance seva for some days." Then Shri Gusainji said: "Stay happily. Do the attendance seva."

From then on, Renda did all of Shri Gusainji's service, and took

Mahaprasad from Shri Gusainji's leftovers. In this way, three days passed. Then one night Shri Gusainji asked: "Renda! Where do you take Mahaprasad?" Then Renda requested: "Maharaj! For three days I have taken what came from you. Afterward the sevaks told me, 'You should cook and take Mahaprasad.' So I ask, O Lord, if there is permission, then I shall do so. I am obedient to your command." Then Shri Gusainji asked Renda: "Do you have any expenses money with you?" Then Renda requested: "Maharaj! I have twelve solid coins with me." Then he said: "Renda! You should prepare separate cooking, offer bhog to Shri Thakurji, and then take Mahaprasad." Hearing this, Renda requested: "Maharaj! From tomorrow I shall cook separately, offer bhog, and take Mahaprasad." Then Shri Gusainji said: "There is an old woman of your community. She is a good Vaishnav. Stay together with her and do seva."

Bhav Prakash (Revealing the Sentiment): By saying this, he indicated that without the company of a Vaishnav, this path does not bear fruit. Therefore Shri Gusainji himself commanded Renda to stay with that Vaishnav old woman and perform seva. In the divine play, that old woman is an intimate sakhi of Shri Chandravaliji. Her name is Syama. Sangini is always in her company daily. These reveal the secrets of the divine play. Therefore here also Shri Gusainji commanded Renda to stay with her. Know that this was because of a former relationship already established.

Then Renda offered dandvat and said: "Maharaj! I shall do exactly so." Afterward Shri Gusainji went to rest. Renda also slept there. Then in the morning he came to the old woman. The old woman gave him much comfort and said: "Renda! You have your own house. Command me, and I shall do it. You never go to anyone's house. How has it happened that you came today?"

Then Renda said: "I have twelve good coins. And I shall bring grain by begging in small portions. If you seat my Shri Thakurji in one place here, then I may remain in Shri Gokul for some days." Then the old woman said: "You comfortably install Shri Thakurji. You do Shri Gusainji's seva. At the time of Mahaprasad I shall call you." Then Renda installed Shri Thakurji and gave the twelve solid coins to the old woman. In this way some days passed. Afterward he sustained himself by begging small portions in the village.

Then one night Shri Gusainji asked: "Renda! How is your livelihood now maintained?" Then Renda said: "O Lord! Shri Thakurji resides together with the old woman. And I bring small portions by begging in the village. Therefore livelihood goes on very well." Then Shri

Gusainji himself asked: “From whose houses do you bring these small portions?” Then Renda said: “From the houses of the Bhatts of your community, and from sevaks, and from the houses of Braj residents.”

Then Shri Gusainji said: “From today onward do not take small portions from Bhatts, sevaks, or from places where wealth under our authority is present. There are Braj residents in the village and others too; take from there.” Hearing this, Renda requested: “Maharaj! From today onward I shall do exactly so.” After that, Renda did not take small portions from the houses of Bhatts, sevaks, or inner attendants. Shri Gusainji remained greatly pleased with Renda.

Prasang 2 – Darshan at Raman Reti

Again, one day at midnight Shri Gusainji was seated in great joy. At that time he asked Renda: “Does your mind remain attached in Shri Gokul?” Then Renda requested: “Maharaj! You alone are all my wealth. And the eternal divine play happens here daily. By your grace my mind has become deeply attached. But no experience has yet happened. If you show grace, then it will happen.”

Then he commanded: “Tomorrow, after taking Mangala darshan, go alone to Raman Reti. Something will happen there.” Hearing this, Renda became very pleased. That night such longing arose in his mind that sleep did not come. Then in the morning he rose, completed bodily duties, bathed in Shri Yamunaji, came, offered dandvat to Shri Gusainji, and did some personal attendance seva. Then Shri Gusainji said: “After Mangala, bathe in Gop Koop and go to Raman Reti. Something will happen there.”

Later, when the time came, after taking Mangala darshan of Shri Navneetpriyaji, he went toward Raman Reti. There he bathed in Gop Koop and began chanting the Panchakshar mantra. Five malas were completed, and then the sound of the flute entered his hearing. He became restless with longing. At that very moment Shri Thakurji and Shri Baldevji arrived. The moment he saw them, he fell unconscious. He forgot awareness of the body. Then Shri Thakurji placed a flower garland from His own neck onto Renda’s neck and departed.

Midday passed. Then that old woman, after seating her own Shri Thakurji and covering the Mahaprasad, came to Shri Gusainji and searched everywhere for Renda, but did not find him anywhere. Then the old woman asked Shri Gusainji: “Maharaj! Today I searched everywhere for Renda, but found him nowhere. Until now he has not taken Mahaprasad.” Then Shri Gusainji said: “Renda is at Raman Reti.

Bring him from there."

Then the old woman immediately offered dandvat and went to Raman Reti. Going there she saw that Renda had no bodily awareness at all. And she saw a beautiful garland of white jasmine flowers upon his neck. Then the old woman thought: "Today divine grace has come upon Renda. This garland has been given as prasadi by Shri Thakurji." Then the old woman broke half of the garland and tied it into her veil. After that she awakened Renda. After three ghari, Renda awoke. Then the old woman said: "What is the news now?" Then Renda said: "What shall I hide from you now? By the grace of Shri Gusainji, Shri Thakurji gave darshan. But I could not behold properly."

Then the old woman said: "Renda! Blessed is your fortune that you received the darshan of Shri Thakurji. Now come, it is time for Shri Gusainji's seva." Then Renda and the old woman came home and took Mahaprasad. Then Renda's awareness fully returned. Then the old woman said: "I have half of this flower garland with me. If you say so, I shall keep it. Or if you wish, take it. Grace came upon you. After you, it came to me." Then Renda said: "You also keep it." Then it became time for Utthapan. Renda came and offered dandvat to Shri Gusainji. Then Shri Gusainji asked: "Renda, what is the news?" Then Renda told everything before Shri Gusainji: "When darshan happened to me, I became unconscious and fell. Later I awoke. Then I saw a flower garland upon my neck."

Then Shri Gusainji commanded: "By doing divine seva, even now divine dharma has not become firm in you. Therefore only darshan occurred. And this garland is from His own neck." Then Renda requested Shri Gusainji: "Maharaj! Please graciously tell me the way by which divine dharma may become firm. I shall do exactly that." Then Shri Gusainji said: "I shall tell you. Do not worry." Saying this, he went to the temple, performed seva of Shri Navneetpriyaji from Utthapan until Sen, arranged Anosar, then came to the meeting place and spoke the discourse of Shri Subodhiniji. Afterward all the Vaishnavs offered dandvat and departed. Then Renda remained alone.

Then Renda said: "Now what is your command for me? I shall do it." Then Shri Gusainji said: "You should marry." Then Renda requested: "Maharaj! Since childhood I have lived in the state of an avadhut, and now I have become fifty years old. Who will give me their daughter? And now where shall I go, leaving your lotus feet?" Then Shri Gusainji said: "It is my command. Go to your own country and marry. Nothing will obstruct you."

Bhav Prakash (Revealing the Sentiment): Here this doubt may arise: how did Shri Gusainji command Renda to marry in this condition? And Renda had experience of the Lord's divine play. Therefore now it was not proper for him to remain in worldly life.

To this it is said: Renda had not experienced the world. Therefore dispassion had not become firm. Without firm dispassion, absorption in divine rasa does not arise. Renda saw the Lord's divine play and became unconscious, yet he could not firmly hold awareness of the divine form. For this reason Shri Gusainji commanded Renda to marry. And the second intention is this: Renda's wife is a divine soul. Through him she was to be accepted. Therefore Shri Gusainji himself commanded Renda to go to his own country and marry. "And by itself, a Brahmin girl of your own community will be given to you."

Then Renda said: "As you command, so I shall do. After taking Mangala darshan in the morning, I shall go to my country." Giving him a rolled betel packet, he commanded: "When you go to your wife, then open this packet. Take half yourself, and give half to your wife." Then Renda took the packet and offered dandvat. Tears filled his eyes. "When shall I again receive darshan of Shri Gokul?" Then he said: "Do not worry. You will return again." Hearing this, Renda gained some steadiness.

Afterward Shri Gusainji went to rest. But because of sorrow, Renda did not sleep that night. The whole night passed in thought: "Now by Shri Gusainji's command I must certainly go to my country. Whatever happens afterward, let it be." Then in the morning, after bodily duties and bathing, he took Mangala darshan. Then Shri Gusainji commanded: "After taking Rajbhog Aarti darshan, then go." Later Rajbhog Aarti took place, and he took darshan. After that Shri Gusainji arranged Anosar, came to the meeting place, took food, and placed the leaf plate from which he had eaten for Renda. Renda took that Mahaprasad.

Afterward Renda came near Shri Gusainji and requested: "O Lord! After marriage, shall I bring my wife here so that her name may be given?" Then he said: "After marriage, first you yourself give her the Name. Later I shall give the Name." Then Renda offered dandvat and came to his home where the old woman was, and told all the news: "I am going to my country." Then that old woman remained silent. Knowing it to be the Lord's wish, Renda placed his Shri Thakurji in a casket. He took the garland which had been received at Raman Reti, of which the old woman had kept half. Taking leave of the old woman, he departed for his own country.

When about four kos remained before his village, a village named Sanjai came in between. Night had fallen. Then Renda thought: “Outside the village there is a very beautiful pond. I should sleep here tonight. Tomorrow I shall go to my own village.” It was the hot season. So Renda stayed at that pond. A Brahmin of Renda’s community lived in that village. He had one daughter. One day while playing, that girl had been bitten by a snake. Her parents were greatly distressed. They had snake-charmers treat her. Then that Brahmin had said: “If the girl recovers, I shall marry her to some poor Brahmin who owns nothing.”

The girl’s mother said: “The same is in my mind.” Afterward she recovered. That Brahmin daily, in the morning, used to come from the village to the pond. If he saw any new person there, he would ask, “What community are you from? Where do you live?” That morning Renda had finished bodily duties, brushed his teeth, and was bathing. Then that Brahmin came from the village and asked: “What community are you from? What is your name? In which village do you live?” Then Renda said: “Four kos from here is the village of Kapadvanj. I live there. I am the son of such-and-such Udambar Brahmin, and my name is Renda. I have come from Shri Gokul. Now I am going to my home.”

Hearing this, the Brahmin became pleased and said: “This is a Brahmin of my own community.” Then he asked Renda: “Where have you been married?” Renda said he had not married. Then the Brahmin earnestly requested and said: “I have one daughter. I give her to you. Marry her and stay here also. If you wish, later go there.” Then Renda said: “Good. As Shri Gusainji’s command has come, so it has happened.” Then that Brahmin took Renda to his home and asked: “How are your food practices?” Then Renda said: “I will not eat food cooked by your hands. Give me a separate house.”

Then that Brahmin opened the upper house and himself remained below. Renda took raw ingredients from that Brahmin, cooked himself, offered bhog, and took Mahaprasad. Renda remained there for some days. Seeing Renda’s conduct and discipline, that Brahmin became very pleased. Then he called learned Brahmins, fixed the wedding time, and married his daughter to Renda.

After that Renda remained in that Brahmin’s house for three years. Later Renda said to that Brahmin: “Now I shall go home. Many days have passed.” That Brahmin made many efforts to keep him there, but Renda did not agree. Then the Brahmin gave one hundred rupees, one cart of grain, and clothes to his daughter and to Renda, and

respectfully sent them off. Renda took leave of them and came with the cart to his own village. Renda's parents had died. Another Brahmin of the community had come to live in Renda's house.

Then Renda came into the village and asked: "Where is my house?" That Brahmin said: "This house is yours. Come and live in it. We shall arrange another house somewhere and go." Then Renda said: "How can that be? You are Brahmins of our own community. It is not proper to expel you and then live there myself. I shall build another house. You remain happily." Then that Brahmin said: "The house is large. We shall empty half the house for you. Live there. Both of us together shall maintain ourselves."

Afterward they gave half the house empty to Renda, and Renda lived there. Since there had been Shri Gusainji's command, he gave the Name to his wife. He brought water and greens. Then he himself cooked, offered bhog, prepared two leaf plates, gave a little to a cow, and afterward husband and wife both took Mahaprasad.

His wife had not yet received Brahmasambandh. Therefore he did not take Mahaprasad from her hand. In this way some days passed. Then Renda remembered the packet that Shri Gusainji had given. Renda said to his wife: "There is wealth in this house, property here; all of it was given by your father. So what can I give you from this? But Shri Gusainji gave me one packet. From that I give half to you. By this packet your welfare shall happen." Then the wife said: "Why have you hidden it till now? Quickly give it to me now."

Then Renda opened the packet. From inside it, one gold coin came out. He hid that from his wife. In his mind he thought: "Women have great greed for wealth. And this gold coin belongs to Shri Gusainji. It must be returned there." Then he opened the packet and gave half to his wife. Half he himself took. From that day devotion arose in the wife. She became pregnant and a son was born. When that boy grew up, Renda performed his sacred-thread ceremony.

The next day Shri Gokulnathji came from Shri Gokul and arrived in Gujarat at Kapadvanj. Then Renda told all the news from the beginning before Shri Gokulnathji. Then Shri Gokulnathji came to Renda's house. He took darshan of the flower garland and touched it to his eyes. Afterward Renda requested Shri Gokulnathji: "O Lord! Please grant Brahmasambandh to my wife and son." Then Shri Gokulnathji gave Brahmasambandh to the wife and son. And another Brahmin of Renda's community lived in the house. By association with Renda, the desire arose in them also: "We should become sevaks of

Shri Gokulnathji." Then they said to Renda: "Please request Shri Gokulnathji on our behalf, that he may also accept us." Then Renda said to those Brahmins: "Come with me." Then ten or five Brahmins together went with Renda. Renda requested Shri Gokulnathji: "Maharaj! Please show grace and give the Name to these Brahmins." Then Shri Gokulnathji had them bathed and gave them the Name.

Afterward Shri Gokulnathji departed for Shri Dwarka. Then Renda said to his wife: "Now I am going to Shri Gokul." Then his wife said: "How shall I remain alone? I shall go with you." Then Renda said to his wife: "Do not insist on following me now. There is one son, so your lineage will continue through him. Perform seva very well. Now seva is no longer happening through me properly. Therefore I shall go and remain in Shri Gusainji's house." Then the wife said: "Go." Then Renda placed Shri Thakurji upon his wife's head, divided the garland and gave it to her, and said: "Keep this in seva. Perform seva very well. The lineage of one son shall continue."

Having said this, Renda took that gold coin of Shri Gusainji and departed from there. Night and day he knew no time was passing. Such longing arose for the darshan of Shri Gusainji. After some days, Renda came to Shri Gokul and took darshan of Shri Gusainji. Shri Gusainji was seated upon a cushion seat. Then Renda came, placed a coconut before him, and offered dandvat. Then Shri Gusainji became very pleased with Renda and asked: "Renda, was your marriage completed?"

Then Renda requested: "Maharaj! The marriage was completed. A son was also born. And this one gold coin which you had placed in the packet and given—please take it back." Then he said: "Maharaj! We are ordinary souls. If somewhere through greed I had spent your gold coin, all my dharma would have been destroyed. Therefore it was not proper that I keep your coin." Then Shri Gusainji said: "I have trust that a Vaishnav will remain fearful regarding our property. And the gold coin was placed there for this purpose—that by means of the coin remembrance of Shri Gokul would come again and again. Then longing would arise. By that longing, divine dharma would increase."

Then Renda requested: "Maharaj! We are ignorant souls. Whatever you do, you do only for good. Now I have come into your refuge. Do not send me anywhere now. Keep me near your lotus feet." Then Shri Gusainji said: "Now we shall not send you anywhere. Now you have become old. Whatever seva can be done, do it. Take Mahaprasad in the prasadi kitchen." Then Renda said: "Maharaj! Previously you had commanded separate cooking. Now you command me to take

Mahaprasad. What is the reason for that?" Then Shri Gusainji said: "At that time there was strength in your body. Therefore I had commanded separate cooking. Now I command Mahaprasad."

Bhav Prakash (Revealing the Sentiment): By saying this, Shri Gusainji indicated that when one has strength and still takes from us, it can become an obstacle. Now you have become weak, therefore now there is no obstacle for you. Take Mahaprasad happily.

Then Renda obeyed Shri Gusainji's command and worked in the storehouse sorting grain and rice. He performed Shri Gusainji's seva. He regularly came and went to the vegetable house and flower house. In this way he maintained himself.

Prasang 3 – Renda Leaves the Body

One day Chacha Harivanshji at night asked Shri Gusainji about the Palna composition.

(राग रामकली | Rāga Ramkali)

प्रेंख पयक शयनं । चर वरहतापहरम तरु चर मक्षणं प्रगट प्रेमायनं। ध्रुव०

तनुतरद् धजपंिक्तम तल लता न ह सता न तव वीक्ष्य गायकीनाम ् । यदव ध परमेतदाशया समभवजी वतं

तावकीनाम ्॥१॥

तोकता वपु ष तव राजते दृ श तु मदमा ननीमानहरणम ्अिग्नमे वय स कमु भा वकामेऽ प

नजगो पकाभावकरणम ्॥२॥

व्रजयुव तहृद्यकनकाचलानारोढुमुत्सुकं तव चरणयुगलम्। तत्तु मुहुरुन्नमनकाभ्यास मव नाथ सप द कुरुते

मृदुलमृदुलम्॥३॥

अ धगोरोचना तलककमलकोयग्र थत व वधम णमुक्ताफल वर चतम्। भूषणं राजते मुग्धतामृतभरस्यं द

वदनेंदुर सतम् ॥४॥

भूतटे मातृर चतांजन बंदुर तश यतशोभया हग्दोषमपनयन ् । स्मरधनु ष मधु पवन्न लराज इव राजते

प्रण यसुखमुपनयन् ॥५॥

बचनरचनोदारहाससहजिस्मतामृतचयैरा तभरमपनयन् । पालन सदास्मानस्मदीय श्री वठ्ठले नजदास्यमुपनयन्

॥६॥

You recline upon the swing-bed. Your most beautiful glance removes the burning pain of

long separation and openly becomes the abode of love. ध्रुव०

Seeing the rows of your delicate teeth and your most graceful smiles, your beloved

singers have lived only with this supreme hope from that very moment onward. ॥१॥

Your small tender body shines, and your glance steals away the pride of the proud

beloved ones. Though still in tender age, how do you already awaken in your own gopis

the feelings of love? ॥२॥

Your pair of feet are eager to climb the golden mountain of the hearts of the maidens of

Vraj. O Lord, again and again they rise softly, as if practicing at once to ascend there. ॥३॥

The tilak of gorochan, the lotus-bud adornment, and the many jewels and pearls beautifully arranged there shine forth. Upon your moon-like face beams a smile

overflowing with the nectar of innocent sweetness. ॥४॥

Upon the forehead, the kajal mark placed by mother shines with exceeding beauty, removing the evil glance. Like a king bee drinking honey from the bow of Love, it shines

and brings delight to the loving ones. ॥५॥

By your words, noble laughter, natural smiles, and heaps of nectar-like joy, you remove

the burden of sorrow. Always protect us, O our Shri Vitthale, and bring us into your own

service. ॥६॥

Shri Gusainji openly explained the sentiment of this Palna to Chacha Harivanshji. At that time only Renda, Chacha Harivanshji, and Shri Gusainji were present. No one else was there. Hearing the sentiment of this Palna, Renda forgot bodily consciousness. For three days he remained in unconscious ecstasy. Afterward Shri Gusainji came and gave him Charanamrit. Then consciousness returned to Renda.

Then Shri Gusainji asked Renda: “What is the news?” Then Renda said: “Maharaj! If the body leaves now, it is good. I shall never again receive such a moment.” Then Shri Gusainji said: “So it shall happen.” Then Renda offered dandvat to Shri Gusainji and left his body. Then Shri Gusainji praised him from his own mouth. Such a recipient of grace and divine devotee of Shri Gusainji was Renda. Therefore, how far can his account be told?

Varta 97 - Kshatriya husband and wife who sold

a sari and brought provisions

Now, the sentiment of the account of the sevak husband and wife of Shri Gusainji, Kshatriyas from Gujarat, who sold a sari and brought provisions, is being told.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, the man is Rambala, and the woman's name is Syambala. Both are intimate sakhis of Shri Chandravaliji. They manifested from Subhaga; therefore they are of her emotional form.

There was a village in Gujarat where the homes of two Kshatriya families were near each other. There these two took birth. Those Kshatriyas said among themselves, "If we marry our son and daughter to each other, it will be good." Later, when both became eight or ten years old, they were married. After some time, the parents of both left their bodies. Some days later, Shri Gusainji arrived on the way to Dwarkaji. On the road, he camped in the village of this husband and wife. His camp was set by the pond. Then all the Vaishnavas of the village began going for the darshan of Shri Gusainji. Then these husband and wife asked the Vaishnavas, "What is happening today, that all of you together are going toward the pond?" Those Vaishnavas said, "Today Shri Gusainji has arrived. His camp is by the pond. Therefore we are all going for his darshan. If you wish to come, then come. Shri Gusainji is God manifest." Then the husband and wife began saying, "We too will go. We will have darshan of God. Therefore take us with you."

After that, the husband and wife came with those Vaishnavas for the darshan of Shri Gusainji. As soon as they had darshan, they remained astonished. Shri Gusainji himself gave both of them divine darshan. Then the husband and wife prayed, "Maharaj! We have come to your refuge. Therefore please show mercy and accept us into your refuge. Today our great fortune has awakened, that we have received your darshan." Then Shri Gusainji reassured them, saying, "You are divine souls. Therefore bathe and come to me. I will accept you into refuge." Then the husband and wife bathed in the pond and came in a state of

purity. Then Shri Gusainji had their name-offering performed. After that, by his grace, he commanded them, “Now perform seva. I am bestowing Bhagavat-seva upon you. Serve with loving devotion.” Shri Gusainji, by grace, bestowed upon both of them the swaroop of Shri Madanmohanji together with Swaminiji. Then he ordered, “Serve them properly in every way, and lovingly care for the Vaishnavas who come and go. Keep their company also.” Then Shri Gusainji taught both of them the method of seva. After that, he departed for Dwarkaji.

Prasang 1 – The Sold Sari and Divine Honor

That husband and wife used to serve Shri Thakurji properly. The husband would daily bring wood and sell it. From the money that came, he would bring provisions. From that money he would save half a paisa daily. His wife prepared the cooking ingredients. The husband, after bathing, would perform the seva and adornment of Shri Thakurji. The wife would offer Rajbhog. After removing the offering and performing arti, if any Vaishnava came, they would first serve a plate of Mahaprasad to that person, and only afterward the husband and wife themselves would take Mahaprasad.

Daily the husband kept saving half a paisa from the wood-selling earnings. He gathered one rupee. With that rupee he bought a sari for his wife to wear. Then the next day, eight Vaishnavas came together to their house. The husband welcomed them with remembrance of Shri Krishna, with much honor and respect, and seated them. Then he said to his wife, “Now what shall we do? Vaishnavas have come; they must be served Mahaprasad. But there is nothing in the house. We must satisfy the Vaishnavas.”

Then the wife said, “Sell this sari and bring provisions.” Then the husband sold the sari and brought provisions. The wife cooked, offered bhog to Shri Thakurji, and then sat inside the store-room. She said to her husband, “I will remain in the store-room, and you remove the bhog and serve Mahaprasad to those Vaishnavas.” After that, the husband bathed, removed the bhog, and gave those Vaishnavas darshan of Shri Thakurji. Then, after putting Shri Thakurji to rest, he said to those Vaishnavas, “Rise, take Mahaprasad.” Then those Vaishnavas said, “When your wife comes and serves us, then we will take Mahaprasad.” The husband said, “Women feel shy; therefore she is not coming.”

Then those Vaishnavas said, “If she is a Vaishnava woman, then she should come and place the Mahaprasad plates before us. Then we will take Mahaprasad. For Vaishnavas are brothers and sisters among

themselves." Then the husband went to his wife and said, "The Vaishnavas will not take Mahaprasad otherwise. If you come, then they will eat." Then the wife said, "Bhagavan and Bhagavadiyas are one very form. There is no difference between them. If I am unclothed, Bhagavan sees me already, so what shame is there before Bhagavadiyas? I will come."

Then the wife began to come out of the store-room. At that very moment, Shri Swaminiji herself arrived carrying a sari. Then Shri Thakurji himself said, "Where are you going?" Shri Swaminiji said, "Those who are doing your seva are losing their honor. If we ourselves do not protect their honor, then who will?" Then the Divine Couple gave darshan there itself in the store-room. Shri Swaminiji dressed her with the sari, and Shri Thakurji covered her with his own pitambar. There in that very store-room, she received darshan of the Divine Couple.

Then the wife came out of the store-room and, with remembrance of Shri Krishna, began serving plates of Mahaprasad to all the Vaishnavas, seating everyone. Then those Vaishnavas took Mahaprasad. They stayed there that night. After all duties were finished, the husband and wife also came and sat there. All together they spoke Bhagavad-varta and sang kirtan. Later, when all the Vaishnavas slept, the husband and wife together sat pressing everyone's feet. In the morning, the Vaishnavas took leave of the husband and wife, remembered Shri Krishna, and departed. They came to Shri Gokul.

Bhav Prakash (Revealing the Sentiment): Here it is shown that if one keeps divine understanding toward Vaishnavas, then the Lord becomes pleased quickly. It is also shown how difficult the dharma of a Vaishnava is. They sold the sari and brought provisions. But why would Shri Thakurji let the honor of his sevaks be lost? Therefore he gave darshan there itself in that store-room. Thus Vaishnavas should remain true toward their Lord. Then Shri Prabhuji himself bestows grace. In this way they preserved their dharma.

That husband and wife were such grace-filled Bhagavadiyas, dear to Shri Gusainji. Therefore there is no end to their account—how far can it be spoken?

Varta 98 - Ajab Kunwari Bai of Sinhad

Now the sentiment of the account of the sevakini Ajab Kunwari Bai, who lived in the village of Sinhad in Mewar, is being told.

Bhav Prakash (Revealing the Sentiment): She is a rajasic devotee. In the divine play, her name is Rup-Adhini. She is deeply attached to the beauty of Shri Thakurji. Therefore she cannot bear separation from Shri Thakurji. She manifested from Subhaga; therefore she is of her emotional form.

Prasang 1 – Ajab Kunwari Bai Receives Grace

Ajab Kunwari Bai was a child widow. She lived with Mirabai. Mirabai lived in the village of Sinhad of Ajab Kunwari Bai. Another residence of Mirabai was elsewhere in Sinhad, but Ajab Kunwari Bai and Mirabai lived together in one house in the same village.

At one time Shri Gusainji arrived at Sinhad. He stayed in a garden. Then Mirabai went for darshan, and Ajab Kunwari Bai also went with her. Ajab Kunwari Bai saw Shri Gusainji as the direct Complete Purushottam. Then the thought arose in her mind, “It would be blessed if I became his sevakini.” After offering a gift and taking darshan, Mirabai immediately returned. Then Shri Gusainji said, “I do not keep this offering. It is of no use to me.” Then another Vaishnava said to Mirabai, “He does not accept anyone’s offering except that of his own sevaks.” After that the offering was returned.

Then Ajab Kunwari Bai said to Mirabai, “If you permit, I will become his sevakini.” But Mirabai refused. Then both returned home. Then intense pain of separation arose in Ajab Kunwari Bai, and fever came upon her. Mirabai asked, “What has happened to you? Just now you were well.” Ajab Kunwari Bai said, “I will become the sevakini of Shri Gusainji. When I had his darshan, I saw Shri Krishna directly. Therefore this burning pain has come.” Then Mirabai said, “As you wish.”

Afterward Ajab Kunwari Bai became resolute and sent a prayer to Shri Gusainji: “Maharajadhiraj! Ajab Kunwari Bai says, please give me naam.” Then Shri Gusainji, by grace, bestowed the naam upon Ajab Kunwari Bai. Afterward, with prayer, she brought Shri Gusainji to her

home. She had excellent cooking prepared for him. Then after bhog was offered to Shri Thakurji, Shri Gusainji took his meal. After that, Mahaprasad was given to the Vaishnava sevaks who had come with him. Then the Mahaprasad from the thali was given to Ajab Kunwari Bai. As soon as she received it, all knowledge manifested within her.

Later, at the time of Utthapan, Shri Gusainji sat upon cushions and spoke katha. At that time he spoke on the subject of Atmanivedan. Ajab Kunwari Bai heard it. Then she prayed to Shri Gusainji, "Maharaj! By grace, please have Atmanivedan performed for me." Then Shri Gusainji duly performed Atmanivedan for her. Afterward he taught her all the practices of the path. Then, by much insistence, she kept Shri Gusainji there for four days. She served very well. She had excellent provisions and cooking prepared.

After that, Shri Gusainji took leave to depart. The moment he left, separation arose in Ajab Kunwari Bai. She became extremely distressed. Her life-breath began to depart. Then a maidservant ran and cried before Shri Gusainji, "Maharaj! The life of Ajab Kunwari Bai is leaving." Hearing this, Shri Gusainji turned back. Ajab Kunwari Bai touched the feet of Shri Gusainji, and then she became steady again. She prayed to Shri Gusainji, "Maharaj! Without your royal darshan I cannot remain. My life will not stay."

Then Shri Gusainji bestowed his padukas upon her. With his own mouth he said, "Whenever the pain of separation comes to you, behold these. Then you will receive my darshan." After that he said, "Just as you served me, in the same manner always serve these." Having said and taught all these things, he then departed. Ajab Kunwari Bai offered many gifts. Then Shri Gusainji went to Gujarat. After that, Ajab Kunwari Bai began serving the holy padukas. She did all things filled with love. She performed seva properly according to the discipline of the path. Shri Padukaji showed all affectionate responses and spoke with her.

Whenever darshan of Shri Gusainji was not available, Ajab Kunwari Bai would feel the pain of separation. Then she would open the covering of Shri Padukaji and look, and Shri Gusainji would be seated there, looking at a book. Shri Gusainji would speak many matters with her. Later, by the grace of Shri Gusainji, Ajab Kunwari Bai also began receiving direct darshan of Shri Govardhannathji. Shri Govardhannathji himself would speak with her, play chaupar with her, and engage in laughter and other pastimes. In this way he gave darshan daily.

On any day when darshan did not occur, she would not even drink water, but remained fasting. Then when Shri Govardhannathji arrived, she would take darshan. Whatever new and new preparations she made and kept ready, she offered as bhog to Shri Nathji.

Bhav Prakash (Revealing the Sentiment): Here it is shown that if divine understanding toward the Guru becomes firm, then the nearness of Thakur comes of itself. Thakur remained under her influence.

Prasang 2 – Shri Govardhannathji's Promise

At one time Shri Govardhannathji stayed at the house of some Vaishnava, so he could not come here. Then on the next day, after Rajbhog and arti, Shri Govardhannathji arrived. He saw that Ajab Kunwari Bai was greatly distressed. Then Shri Govardhannathji laughed and played. The bhog that had been offered, he accepted. After that he prepared to leave. Then Ajab Kunwari Bai said, "I will not let you go."

Then Shri Govardhannathji said, "Now it cannot be managed without going. As long as Shri Gusainji remains seated there, I must go and come. But afterward, when the proper time comes, for many years I will remain only with you here in Sinhad. I will sit in this very room of yours. I will stay here. Leaving this place, I will go nowhere. Then I will give famous darshan to all people right here."

Then Ajab Kunwari Bai said, "How can I trust your word? You have many devotees. Therefore no confidence comes regarding you." Then Shri Govardhannathji said, "I tell you the truth. My word is true. There is no doubt in this." After saying this, he said, "Do not worry now. From today onward I will give you daily darshan." After that Shri Govardhannathji departed. He would come here at both times when Shri Gusainji performed Anosar there.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Thakur cannot bear the suffering of his own people. Therefore whoever worships him in the burning pain of separation, to them he becomes subject and remains near forever. This Pushtimarg is a path of longing in separation. Therefore in this path Shri Govardhannathji always remains near. Knowing the pain of Ajab Kunwari Bai, Shri Govardhannathji left Braj and came to Mewar. As long as Ajab Kunwari Bai remains in that divine condition, Shri Govardhannathji will remain manifest in Mewar.

That Ajab Kunwari Bai was such a supremely grace-filled Bhagavadiya of Shri Gusainji. Therefore how far can her account be spoken?

Varta 99 - One Brahmin scholar, who broke his

sacred thread and tied the broom

Now the sentiment of the story of one Brahmin scholar of Gujarat, a sevak of Shri Gusainji, who broke his sacred thread and tied the broom with it, is being explained.

Bhav Prakash (Revealing the Sentiment): He is a tamasic devotee. In the divine play, his name is “Aturi.” She always remains in great eagerness for the seva of Shri Thakurji. Day and night she finds no peace without seva. She knows nothing else. She manifested from “Subhaga,” therefore this is the form of her inner sentiment.

He was born in a village in Gujarat in a Brahmin family. In childhood he came into the company of a ritualistic scholar. From him he studied many books of the path of karma. Thus he began performing ritual actions. Later, when he became about twenty-five years old, his father died. So he remained alone in the house. He was not married.

At one time Shri Gusainji was traveling to Dwarkaji. On the way, the village of this Brahmin came. There he set camp. This Brahmin then had darshan of Shri Gusainji. Then the Brahmin thought, “This must be some great scholar. Therefore it would be good to discuss scriptures with him.” So this Brahmin came near Shri Gusainji to discuss. Having come, he offered obeisance and asked, “Maharaj! Which is greater—the path of karma or the path of knowledge?”

Then Shri Gusainji said, “Whichever pleases someone, that path appears greater to him. The path in which faith arises for a person is great for him. But in truth, the path of devotion is greatest, in which the soul becomes fulfilled. The paths of knowledge and karma in this age are very difficult. Therefore they are attained only through hardship.”

Then the Brahmin scholar said, “Maharaj! Is there no karma in the path of devotion?” Then Shri Gusainji ordered, “In the path of devotion there are both karma and knowledge, but both are related to Bhagavan. Whatever actions are done in devotion are all joined with

devotion in a selfless spirit. Therefore they become limbs of devotion. They increase love-filled devotion.

But in the path of karma, actions are performed with desires for heaven and other rewards. Therefore selflessness does not remain there. And they are accomplished with great difficulty. In this age no one performs them properly. The mind also does not remain joyful. Therefore they become givers of distress."

Then the Brahmin scholar said, "Maharaj! In what way are the actions of devotion performed?" Then Shri Gusainji himself commanded, "Listen, Brahmin! In the path of devotion, the chief thing is refuge and shelter in Krishna alone. In the Gita, Bhagavan has spoken from His own mouth the glory of surrender. Therefore, by taking that refuge, the soul becomes engaged in devotion.

Then that soul offers all bodily, worldly, and Vedic duties and actions entirely to Bhagavan alone, and serves Him in a selfless spirit. In this way, actions offered to Krishna in selflessness become divine in form and give rise to devotion. By that, the soul becomes fulfilled. Such is this path of devotion."

Hearing this, the Brahmin scholar prayed to Shri Gusainji, "Maharaj! Until today I remained sunk in the path of karma, yet I attained nothing. Therefore now please show grace and accept me into the path of devotion."

Then Shri Gusainji said to that Brahmin, "Go bathe and come. I shall give you the Name. Tomorrow observe a fast. Then I shall have your offering ceremony performed." So that Brahmin bathed and came. Then Shri Gusainji gave him the Name. After that the Brahmin returned home.

The next day he observed a fast. Afterward, having bathed and remaining in purity, he came before Shri Gusainji. Then Shri Gusainji, showing grace, had his offering ceremony performed. Then the Brahmin prayed, "Maharaj! Now please bestow Shri Thakurji upon me. And kindly tell me the method of seva." Then Shri Gusainji placed upon his head a form of Lalji. Afterward he taught him all the methods of seva. Then, after taking permission, he brought Shri Thakurji home. He arranged his whole house properly and began doing seva.

Prasang 1 – The Sacred Thread Used for the Broom

That Brahmin sustained himself by begging for small alms. After bathing, he would cook, awaken Shri Thakurji, and perform seva from Mangala up to Shayan. Thus daily he performed Shri Thakurji's seva.

One day he went to ask for alms. He became late. When he returned home, anxiety arose in him. Quickly, very quickly, he bathed and entered the temple to sweep. While sweeping, the string of the broom broke. So in haste he broke his sacred thread and tied the broom with it. He had no awareness at all of the sacred thread. Afterward he went to awaken Shri Thakurji. Then Shri Thakurji became pleased.

Then he prayed, "Maharaj! What is the reason that you have become pleased?" Then Shri Thakurji commanded, "Today you broke your sacred thread and tied the broom. In such eagerness you came to awaken Me. Because of that I became pleased." From then onward Shri Thakurji daily began showing him affectionate personal responses. Whatever he needed, he would ask and receive. Thus that Brahmin always and forever performed seva with such eagerness.

Bhav Prakash (Revealing the Sentiment): The intention of this story is that the seva of Pushtimarg is of separation-filled eagerness. Without the eagerness of separation, divine experience does not arise. Why? Because through the eagerness of separation, worldly and Vedic duties are forgotten. Even bodily awareness falls away. Then the Lord's presence enters the heart. Therefore the experience of all rasas arises.

That Vaishnava was such a recipient of Shri Gusainji's grace and was truly devoted to Bhagavan. Therefore there is no end to his story—how far can it be told?

Varta 100 - One Kunbi Patel Who Brought Rice as an Offering

Now the sentiment of the story of one Kunbi Patel, a sevak of Shri Gusainji, poor and possessing nothing, who lived in Gujarat, is being told.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play, her name is “Satya.” Previously, in the Dwarka-lila, she was a companion of “Tanmadhya.” She manifested from her, therefore this is the form of her inner sentiment. In the same way that she was accepted in the Braj-lila, that matter has been spoken of earlier.

He was born in Gujarat in the house of Kunbi Patel. At one time Shri Gusainji himself came to Dwarkaji. He camped in that village. At that time this Kunbi Patel was twenty years old. Through the company of Vaishnavas, he came into refuge. He was poor and possessed nothing. He had no mother or father. He lived alone in the house.

Once, seven sevaks of Shri Gusainji, along with wealth and offerings, were going from that village to Shri Gokul for the darshan of Shri Gusainji. Then this Kunbi Vaishnava thought in his heart, “It has been many days since I had darshan of Shri Gusainji. Therefore it would be good to go to Shri Gokul and have his darshan.”

Thinking thus, this Kunbi Vaishnava also went with them toward Shri Gokul. He had only a little rice with him. He had nothing else. He took that rice along, thinking in his mind, “I shall offer this to Shri Gusainji.”

Prasang 1 – The Offering of Rice

The eight arrived in Shri Gokul. Of them, seven Vaishnavas had wealth and offerings. They presented their offerings to Shri Gusainji. The one poor Vaishnava had only a little rice for offering. He had hidden that rice. Shri Gusainji himself asked for it from that Vaishnava. Afterward, from that rice, a little was given for the kitchen

of Shri Navneetpriyaji, and some rice was sent to Shri Govardhannathji for the meal there.

Bhav Prakash (Revealing the Sentiment): Here it is shown that the Lord lovingly asks for and accepts the offering that is brought with humility.

Prasang 2 – The Listener Without Pride

At another time Shri Gusainji had opened a sacred book and was speaking discourse, and the Vaishnavas were seated there. Then Shri Gusainji said from his holy mouth, “Read when the Vaishnava who is to listen arrives.” Then all the Vaishnavas looked among themselves, wondering, “Who remains yet to come?” Then that Vaishnava with the rice arrived. Then the discourse was spoken.

There was one bold Vaishnava there. He prayed to Shri Gusainji, “Maharaj! No other Vaishnava has come. Only this weak laborer-like Vaishnava has come. Then why did you begin the discourse? What is the reason?” Then Shri Gusainji said, “The one whose mind is filled with pride of wealth and possessions will not understand the inner feeling of my heart. This one is without pride; therefore he is my Vaishnava.” In this way Shri Gusainji spoke. Then all the Vaishnavas felt ashamed and remained silent. Thus Shri Gusainji bestowed grace upon that Vaishnava.

Bhav Prakash (Revealing the Sentiment): Here it is shown that pride is an obstacle in the religion of Bhagavan.

Prasang 3 – Shri Nathji Cares for the Poor Devotee

At another time those same eight persons came to Shri Nathji’s gate. There, the seven prosperous Vaishnavas had much acquaintance with everyone. So they found a fine place to stay. But who would ask after that poor man? That Vaishnava remained lying hungry and thirsty at the ghat. He was already weak, and there was cold as well, so he began to shiver. Shri Nathji could not bear his suffering. So at midnight Shri Nathji came bringing Mahaprasad, water, and His own white covering cloth to wrap around him.

Shri Govardhannathji himself came there to that Vaishnava. He had him eat Mahaprasad, gave him water to drink, covered him with that cloth, and then returned to His temple. That Vaishnava knew nothing

of it.

Afterward Shri Govardhannathji told all this news to Shri Gusainji, saying, “Thus it happened. That weak Vaishnava has great affection for Me in his heart. Yet he was not brought along. These seven Vaishnavas left him alone there at the ghats. He remained there hungry. Therefore at night I Myself went and gave him Mahaprasad, water, and My own covering cloth. Please explain this to them, that they should not leave him like this. And now you should call him here.” Hearing this, Shri Gusainji himself came. He became displeased with the seven Vaishnavas and said, “Living together, do you not even care for the poor?”

Then those seven went and brought him back with them. From that day onward, those seven Vaishnavas began caring for him. They did not leave him alone. Upon that Vaishnava, Shri Govardhannathji bestowed such grace.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnava should keep compassion toward every living being.

That Vaishnava was such a recipient of Shri Gusainji’s grace and truly devoted to Bhagavan. Therefore there is no end to his story—how far can it be told?

Varta 101 - Devabhai Kunbi of Gujarat

Now the sentiments behind the account of Devabhai Kunbi of Gujarat, a sevak of Shri Gusainji, are being told.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In the divine play, her name is Ratishuri. Previously, in the Dwarka līlā, she was the companion of Tanmadhya. She manifested from Tanmadhya. Tanmadhya is a companion of Satyabhama. She is the emotional manifestation of that companion. How she attained Braj līlā has already been told above.

He was born in Gujarat in a Kunbi family. His father worked in farming. Later, when he became about twelve years old, he began to do farming. After that, he was married. He also had four sons.

Prasang 1 – Receiving Shelter from Shri Gusainji

Once Shri Gusainji came to Gujarat. On the way, he camped in Devabhai's village. Devabhai came with Vaishnavas for the darshan of Shri Gusainji. Then he made a request to Shri Gusainji, saying, "Maharaj! Kindly accept me into your refuge." Then Shri Gusainji ordered, "Go and bathe, then come."

Then Devabhai and Devabhai's wife both bathed and came. Then Shri Gusainji, out of grace, had both of them perform name-offering initiation. And there were another ten or twenty people of Devabhai's household; to them also, out of grace, he gave the Name.

Then Devabhai prayed, "Maharaj! Kindly install Shri Thakurji in my home. And please explain the proper methods and ways of seva." Then Shri Gusainji, out of grace, established the seva for him, and taught all the methods and manners of seva. Later, Shri Gusainji explained to Devabhai the inner meaning of Brahmasambandh. Then Devabhai began to perform seva exactly in that manner.

Prasang 2 – Devabhai's Way of Service

His sons were there, and they did the farming. Devabhai himself performed Bhagavad-seva. Daily, Devabhai would first have two Vaishnavas receive Mahaprasad, and only after that would he himself

take Mahaprasad.

Whatever wealth he earned, he would bring it before Shri Gusainji and offer it as a gift. In household life, he spent only according to proper measure. He always remained of an easy and humble nature.

After receiving Brahmasambandh, whatever wealth he earned, he considered all of it to belong to Shri Gusainji. He did not spend much elsewhere. He was greatly cautious regarding that wealth. In this way he performed the seva of Shri Thakurji. Shri Thakurji revealed loving grace to him and granted him experience of Braj līlā. Therefore Shri Gusainji always remained pleased with Devabhai.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnava should always remember the act of self-offering. One should not spend one's wealth and possessions elsewhere. Why? Because this wealth belongs to the Lord. Therefore, one should not allow it to be used for other purposes.

If one performs seva with such exclusive devotion in this manner, then Thakurji will certainly grant divine experience. Such was Devabhai, a supremely grace-filled and beloved devotee of Shri Gusainji. Therefore, how far can one fully describe his account?

Varta 102 - Daughter of a Vaishnava Baniya,

married to a Ramanandi

Now the sentiments behind the account of the daughter of a Vaishnav Baniya, who lived in Gujarat, whose marriage took place with a Ramanandi, are being told.

Bhav Prakash (Revealing the Sentiment): This Baniya's daughter is a tamasic devotee. In the divine play, her name is Krishnanuchari. Previously, in the Dwarka līlā, she was a companion of Tanmadhya. She manifested from her. Therefore, she is the emotional manifestation of that companion. How she attained Braj līlā has been told earlier.

Prasang 1 – The Couple's Loving Debate and Divine

Revelation

There was a Vaishnav Baniya who lived in Gujarat. He was a greatly grace-filled and beloved devotee of Shri Gusainji. A daughter was born in his house. Once Shri Gusainji went to Dwarkaji. On the way, he camped in the village of this Vaishnava. Then this Vaishnava brought his daughter so that name might be given. At that time the girl was one and a half years old. Shri Gusainji, with great pleasure, personally gave her the Name. Later he gave the command, "This daughter will attain perfected total self-surrender."

Afterward, when the girl grew older, she began listening to Shrimad Bhagavat. Later that Vaishnava married her to a boy of their own community. That boy was a Ramanandi. He was attached to the form of Shri Raghunathji. But the mind of this bride was attached to the līlās of Shri Krishna. Day and night she would contemplate the līlās of Shri Krishna. After some days, that Ramanandi Vaishnava came to take his wife home. Then her parents sent their daughter with him.

Both husband and wife set out. They stopped at a resting place on the

journey. At night, the girl thought, “What kind of divine feeling does he have? Let me ask him and see.” Then she asked her husband, “What does your Shri Raghunathji do?” Her husband replied, “Our Shri Raghunathji rules the kingdom. Shri Janakiji sits beside him. Both of them rule, and perform līlā.” Then the husband asked his wife, “What does your Shri Krishnachandraji do?” Then the wife said to him, “Our Shri Krishnachandraji plays the flute and calls all the beautiful maidens of Braj, and with them performs the rasa dance in loving union. There, all the gods come riding in celestial vehicles to witness it. A grand pavilion has been arranged there. The Gandharvas sing, and the devotees of Braj sing in many ways. In this manner our Shri Thakurji always performs līlā.”

Thus, speaking in this way day and night, the two husband and wife would continue talking until morning came. Then one day, while speaking and laughing in this exchange, the husband said, “Your Shri Thakurji is a great libertine. He is always sporting with women.” Then the wife said to her husband, “Your Shri Raghunathji is powerless in the home. He could not even keep one Shri Janakiji.” In this way the two began quarreling. Both became distressed.

At that very moment Shri Thakurji, supremely compassionate, could not bear the distress of devotees. Therefore, he himself manifested in their midst and ended the quarrel. Then he said, “I am pleased. Therefore ask for something.” Then both of them said, “Maharajadhiraj! We ask only this: if you are pleased with us, then may our livelihood always continue in speaking of these matters, so that we may daily have your darshan.” Hearing these words, Shri Thakurji became truly pleased with them. Then their whole lives passed in speaking only these matters. They had no awareness of worldly life at all. They did not know what this world was.

Bhav Prakash (Revealing the Sentiment): In this account there is a doubt: both husband and wife criticized Thakurji, and both made distinctions between divine forms. Yet Thakurji himself manifested and gave them darshan—what is the reason?

It is said there that in the path of devotion, whoever remains exclusive in whatever manner, upon them Thakur grants grace in that same way. Because through exclusiveness, the devotee becomes absorbed in Him. Such is the nature of exclusiveness. And in the path of devotion, distinctions of līlā create distinctions of forms. Therefore, whichever līlā a devotee is qualified for, becoming immersed in the form of that līlā, he becomes exclusive. Thus the path of devotion is distinct from the path of knowledge.

Prasang 2 – Different Visions in the Same Seva

When the wife performed the adornment of Shri Thakurji in their home, she would decorate him with peacock crown, waistcloth, dhoti, upper cloth, robe, turban, headcloth, cap, forehead ornament, wrestler's style cloth, shoulder wrap, and many kinds of ornaments. Then to her there would be a direct darshan of Shri Thakurji in the reflection of Shri Kanhaiyalalji. And when her husband performed the seva and adornment of Shri Thakurji, then to him there would be direct darshan of Shri Raghunathji.

In this way both of them always had divine experience. Whatever actions they did, they did with loving affection. Thus their whole lives passed completely. They never knew that there was anything else in this world. Therefore Shri Thakurji bestowed such grace upon both of them. Thus both were beloved devotees and recipients of grace. Both had attained perfected total self-surrender.

Bhav Prakash (Revealing the Sentiment): In this account there is a doubt: the wife belonged to the Pushti path, so why did she adorn the form of Maryada?

It is said there that through love, perfected total self-surrender arose in the wife. Therefore, in that form, the manifestation of Pushti appears within her sentiment. Through the essence of divine rasa, Thakur grants experience. When such perfected total self-surrender arises, then distinctions of Pushti and Maryada no longer remain. One single rasa-filled sentiment manifests. Everywhere only the experience of the soul of divine feeling remains. Such is this unique path of devotion.

Shri Acharyaji Mahaprabhu says in the Chatushloki:

य द श्रीगोकुलाधीशो घृतः सवात्मना इ द । ततः कमपरं ब्रू ह लौ ककैं दकैर प । - If Śrī Gokulādhiśa (Shri Krishna) has been accepted with one's whole being, then tell me—what more remains to be attained through worldly or even Vedic means?

Therefore, whoever has established Shri Gokuladhish in the heart with total self-surrender—what concern has such a one with worldly or Vedic things? Know this sentiment to be supreme. Thus that Vaishnava's daughter was such a greatly grace-filled and beloved devotee of Shri Gusainji. Therefore, the limit of her account cannot be reached—how far can it be told?

Varta 103 - Two brothers, Sanchora Brahmins

Now the two brothers, Sanchora Brahmins, who were sevaks of Shri Gusainji and lived in Gujarat, their account is being narrated.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, the elder brother's name is Vaishnavi. The younger brother's name is Vallabha. Both of them are intimate companions of Shri Yashodaji. They are always engaged in the service of Nandalaya. They have manifested from Kunjari, and thus their emotional forms are accordingly.

Prasang 1 – The Devotion of the Two Brothers

At one time, Shri Gusainji arrived in Gujarat. At that time, these two Sanchora Brahmin brothers received initiation (naam-nivedan). They became great devotees of Bhagwan. They had direct divine experience of Shri Prabhuji and had deep affection and attachment toward Vaishnavas.

Once, Vaishnavas of Gujarat gathered together and set out for the darshan of Shri Gusainji in Shri Gokul. On the way, they came to the village where these two brothers lived. Knowing them to be Vaishnavas, they stayed there for the night.

The two brothers had great love for Vaishnavas, so they met them, offered respects, and engaged in remembrance of Shri Krishna. Afterwards, when they looked at their house, they saw that there was nothing available at home. Then they began to think—what should be done now? The Vaishnavas have graciously come to our home; this is our great fortune. But there is no material in the house. If the Vaishnavas eat their own carried Mahaprasad, then it will not uphold our duty of offering garlands (hospitality), and there will be no relationship or connection maintained.

Then the elder brother thought and said to the younger brother—behind our house is the shop of a merchant. That merchant has gone to another village. So go and break the lock and bring whatever materials are needed. When he returns, we will pay him.

The younger brother agreed. He went, broke the lock, opened the doors, and took as much necessary provisions as required. He tied them into a bundle and gave them to the elder brother, saying—you go ahead, I will close the doors and come. The elder brother returned home.

Bhav Prakash (Revealing the Sentiment): Here a doubt may arise—why did they perform such an act against worldly norms for the sake of serving Vaishnavas? It is said that the form of Bhagvadiya Vaishnavas is extremely divine and beyond the world. They are the very form of Bhagwan Himself. Therefore, how can one allow such Bhagvadiyas who have come home to remain hungry? This is not the dharma of a Vaishnava. Thus, these two brothers considered Bhagvad-dharma superior and regarded worldly and Vedic norms as insignificant. This should be understood as their sentiment.

Meanwhile, a constable's man arrived and caught the younger brother. He was taken to the public platform and presented before the officer. At that time, the village king was also sitting there.

A neighbor of that Brahmin was present there writing. He was very cunning and had mutual enmity with the two brothers. Seeing this, he said—Sir, these are great thieves. All the thefts happening in the village are done by them. They are being searched for, and they have killed many people. He spoke many such false accusations.

The king ordered that he be executed. The men carried out the order. They tied his head at the village gate and his body to a tree. Thus they treated the younger brother in this way, because no one commits such an act nowadays.

When the elder brother came to know of this, he did not say anything. He thought—if I become disturbed, then the Vaishnavas will remain hungry. What has happened has happened—it is the Lord's will. Thinking thus, he remained separate and arranged for all the materials through the women of the house. He offered bhog to Shri Thakurji at the proper time. After offering, he served Mahaprasad to all the Vaishnavas.

Afterwards, all the Vaishnavas performed kirtan and began discussing the teachings and stories of Shri Acharyaji Mahaprabhuji, the sevaks of Shri Gusainji, and commentaries on scriptures. Then the Vaishnavas asked the elder brother—your younger brother came yesterday, but we have not seen him again. Where is he? The elder brother replied—perhaps he has gone for some work.

The next morning, all the Vaishnavas departed. The elder brother went a short distance to see them off. From a distance, where the younger brother's body was tied, he bid farewell. That body was folding hands and embracing them.

Bhav Prakash (Revealing the Sentiment): Here a doubt arises—how did the body fold its hands? It is explained that just as brave warriors in battle, even after death, continue to fight for some time due to the force of valor, similarly, due to divine absorption, this body performed remembrance of Shri Krishna for the Vaishnavas. This should be understood. Then they looked toward the gate and saw the head tied there. The Vaishnavas asked—whose head and body are these? Then they recognized him. They asked the elder brother the reason. His heart filled with emotion, and he began to cry greatly. Folding both hands, he explained everything properly.

Then all the Vaishnavas brought the body from there and the head from the gate. They placed the head upon the body. Then remembering Shri Acharyaji Mahaprabhuji and Shri Gusainji, they took their names and applied charanamrit and Mahaprasad to the throat and mouth. They also tied the Mahaprasadi cloth around the neck. Then the head and body joined together.

Bhav Prakash (Revealing the Sentiment): A doubt may arise—how can a severed head rejoin? It is said that Bhagwan Himself resides directly in the hearts of Bhagvadiya Vaishnavas. Therefore, they possess divine power and can accomplish anything. Just as Ved Vyasji revived the dead during the time of the Mahabharata through his divine power, similarly this should be understood here.

After this, the Vaishnavas stood up. The younger brother fell at their feet. News of this reached the village king. The guard ran and informed the king. The king came running to see. He saw that everything was true—the body was perfectly restored, without any defect.

The king fell at the feet of the Vaishnavas and said with folded hands —you are great Bhagvadiya Mahapurushas. Please forgive my offense. He made many such requests and said—I will bear the consequence of this sin. Then the king began to punish that neighbor, but the Vaishnavas did not allow him to be killed.

Bhav Prakash (Revealing the Sentiment): This shows that it is not the dharma of a Vaishnava to harm anyone. A Vaishnava should have compassion for all living beings and should not let harm come to

anyone.

Then the neighbor was expelled from the village, and his house was confiscated. The king insisted greatly that the Vaishnavas stay, but they did not remain. The king then bid them farewell. All the Vaishnavas went to Shri Gokul and narrated everything in detail to Shri Gusainji. Hearing their words, he became very pleased and always remained gracious toward those two brothers.

Bhav Prakash (Revealing the Sentiment): This account shows that one should lovingly serve Vaishnavas who come to one's home and endure all hardships for them. One should consider Bhagvad-dharma superior to worldly and Vedic norms. These two brothers were such recipients of the grace of Shri Gusainji. Therefore, their story has no limit—how much can be described?

Varta 104 - A king, who became a Vaishnava

through association

Now the account of a king of Gujarat, who became a Vaishnava through the association of the two Sanchora Brahmin brothers, sevaks of Shri Gusainji, is being narrated.

Bhav Prakash (Revealing the Sentiment): This king is a rajasic devotee. In the divine play, her name is Gaurochani. Gaurochani is an intimate companion of Vallabha. She has manifested from Kunjari, and thus her emotional form is accordingly.

Prasang 1 – The King's Transformation Through Satsang

Those Vaishnavas went to Shri Gokul. After that, the king of that village came to the two Sanchora Brahmin brothers. With great humility and desperation, he pleaded—please forgive my offense. I committed an offense against you unknowingly. Now please be merciful and make me your sevak. You are great Mahapurushas, please grant me refuge.

Seeing the king's humility, the elder brother said—O king, we do not make anyone our sevak. Our master Shri Gusainji, Shri Vitthalnathji, resides in Shri Gokul. You should go to his refuge. He will accept you as his sevak. He is Bhagwan and capable of everything. Whatever has happened, understand it all as his grace. Therefore, if you wish to become a sevak, go to Shri Gokul and take refuge in him.

Then the king requested—if both of you brothers come along, then I will go to Shri Gokul. Why? Because if Shri Gusainji accepts me due to your grace, then it is possible. Otherwise, why would he even acknowledge a sinful person like me?

Understanding the king's pure intention, both brothers went with him to Shri Gokul. The king, along with his queen and family, came there with the two Sanchora Brahmin brothers and had darshan of Shri Gusainji. Then the two brothers requested—Maharaj, this king desires

to come into your refuge. Please be merciful and accept him.

Shri Gusainji looked toward the two brothers with pleasure and said—it is not proper to accept him into refuge, because he has committed an offense against Vaishnavas. However, since you are requesting, I will accept him. Then, out of grace, he gave naam to the king along with his entire family and accepted them into refuge. The next day, he performed Brahmasambandh (formal initiation). Thus, the king became a sevak of Shri Gusainji.

Then Shri Gusainji instructed the king—from today onwards, never commit an offense against Vaishnavas, and perform all actions after consulting these two Sanchora Brahmin brothers. After that, the king offered many gifts to Shri Gusainji. Then he had darshan of Shri Navneetpriyaji and the other seven divine forms. Later, Shri Gusainji went to Shrinathji Dwar. The king also went with him for the darshan of Shri Nathji.

There, Shri Gusainji bathed and ascended Shri Giriraj Govardhan to the temple. The king also climbed the hill and had darshan of Shri Govardhannathji. The king offered many gifts there as well. For several days, the king continued to have darshan of Shri Nathji and Shri Gusainji. Then, after taking permission from Shri Gusainji, he returned to his kingdom along with the two Sanchora Brahmin brothers.

After returning, the king served the two brothers in many ways and said—by your grace, I have become a Vaishnava. Therefore, I am indebted to you. From that day onward, the king held them in great respect and always acted in accordance with their guidance.

The king would visit their home regularly, once or twice daily, and conduct himself only after consulting them. Whatever they said, he followed exactly. By living in this way and through the association of these two Vaishnavas, the king became a true and noble Vaishnava.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that one should associate with true Vaishnavas. Through such satsang, the intellect of that king was transformed. Therefore, satsang is such a valuable treasure in this world.

That king became such a greatly graced Bhagvadiya sevak of Shri Gusainji that his story cannot be fully described—how much can be said?

Varta 105 - Kshatriya man and woman who

could identify diamond-bearing land

Now the account of a Kshatriya man and woman of Prayag, sevaks of Shri Gusainji, who could identify diamond-bearing land, is being narrated.

Bhav Prakash (Revealing the Sentiment): They are tamasic devotees. In the divine play, the man's name is Chhaya, and the woman's name is Maya. Both Chhaya and Maya are companions of Shri Yashodaji. They remain in Nandalaya along with Shri Thakurji, just as a person's shadow remains with them. Both have manifested from Kunjari; thus their emotional forms are accordingly.

Both of them were born as Kshatriyas in Prayag. When they were about eight to ten years old, their parents arranged their marriage. At one time, Shri Gusainji was residing in Prayag. Then the festival of Makar Sankranti arrived. Acharyas, saints, and mahants of all four sampradayas came to Prayag for bathing at Triveni. At that time, Shri Gusainji also went for the Triveni bath.

All the acharyas of the four sampradayas offered respects to Shri Gusainji and then requested—Maharaj, you should take the first bath. Because Shri Acharyaji Mahaprabhuji protected Vaishnav dharma in the court of King Krishnadev and refuted Mayavada. Otherwise, today no one would even know the Vaishnav sampradaya. In earlier times also, on such occasions, Shri Acharyaji performed the first bath, and all sampradayas applied tilak to him. Therefore, you should take the first bath.

At their request, Shri Gusainji performed the first bath. At that time, the followers of the Vishnuswami sampradaya applied the Acharya tilak to him. Conch sounds resounded in all directions, and bells and instruments began to play. Seeing this great glory, many divine souls came into refuge. Among them, this Kshatriya man and woman also came into the refuge of Shri Gusainji.

Shri Gusainji instructed them—perform Bhagvat seva. Then, out of

grace, he established for them a swaroop of Lalji and instructed—serve this properly. Also, associate with a Kshatrani sevika of Shri Acharyaji Mahaprabhuji who lives in Prayag. She will teach you all the methods of seva.

Then the man requested—Maharaj, I have become attached to your form. Therefore, I wish to serve you only. Shri Gusainji said—this is my own form; therefore, serve it with love. I am near you, and whenever you desire, you will have my darshan.

Saying this, Shri Gusainji went to Adel. The couple learned all the methods of seva from that Kshatrani and began to perform Bhagvat seva with devotion. Shri Thakurji began to grant them divine experiences, and Shri Gusainji also began to give them darshan.

Prasang 1 – The Test of Poverty and Faith

They were farmers. One year, there was very little rain, and no crops grew in their fields. The local officer began demanding payment for the land. They said—no crops have grown, so from where can we pay? The officer then looted everything from their house. Nothing remained.

The woman was devoted to her husband. She spun cotton on a spinning wheel, made thread, sold it, and managed their livelihood. First, she would offer bhog to Shri Thakurji, then serve her husband. After the husband had taken Mahaprasad, whatever remained on his plate, she would eat. When the husband asked—what have you kept for yourself? She would reply—I have kept Mahaprasad for myself; I will take it after you. Hearing this, the husband remained silent.

Two days passed like this, and the woman became weak. Then the husband realized that she was not eating. On the third day, when she placed the plate before him, he asked again—what have you kept for yourself? She replied—I have kept it aside; after you eat, I will take it. The husband understood and took only half of the Mahaprasad. Then he said—I will go abroad to earn something. The woman replied—why do you need to go? Do not worry about me; things are continuing.

The husband said—you are blessed to uphold such dharma in this time. Serve Shri Thakurji properly and remain well. I will return soon. Saying this, he departed. He went to a place where there were diamond mines. A merchant asked him—where have you come from, who are you, and what work do you do? He replied—I can identify diamond-bearing land.

The merchant said—then sit here. If you can identify the land, I will buy it, and whatever comes out, I will give you a share. The man said

—I have no money; if no diamonds are found, how will I pay the officer? The merchant replied—if nothing is found, I will pay.

The Vaishnava stayed with that merchant. The merchant bought land from the officer and excavated it. A large amount of diamonds came out. The Vaishnava stayed there for a year, took provisions from the merchant, cooked, offered bhog to Shri Thakurji, and took Mahaprasad. After a year, he thought—it has been long; now I should return home and have darshan of Shri Gusainji. Much wealth has been obtained.

He asked the merchant—now I will go home; give me my share. The merchant replied—this wealth came due to my fortune. You only worked, and I gave you food. Why are you asking for anything? Go if you wish, or stay if you wish.

Hearing this, the Vaishnava remained silent and thought—I worked for a year and received nothing, though much wealth was obtained. But this is Bhagwan's will. I had left the seva of Shri Thakurji, so I received nothing. Whatever Shri Thakurji does is good. It is proper now to return home. He said nothing to the merchant. The next day, he remained resting. Another merchant heard about this and came to him, saying—why are you leaving sadly? Stay with me for some days. Whatever wealth comes, I will give you half.

The Vaishnava replied—I have already been deceived once; how can I trust again? The merchant said—I will have four respectable men guarantee it. Then the Vaishnava thought—let me stay a few more months; how can I go home empty-handed? After assurance from four men, he stayed. The merchant bought land and excavated at the place indicated by the Vaishnava. Even more wealth came out than before. After four months, the Vaishnava said—I have been away from home for long; now I will go. Give me my share. The merchant said—this wealth has come due to your fortune; take whatever you wish. But stay a few more days.

The Vaishnava replied—I will go home now; give me my share only. I do not want more. The merchant divided half the wealth and happily sent him off. And that first merchant, who had deceived him—his house caught fire. All his wealth and belongings were completely burned to ashes. Then that merchant understood—because I did not give anything to that Vaishnava, this fire has occurred in my house and all my wealth is gone. He thought in his mind—if that Vaishnava returns, I will plead before him.

Here, the Vaishnava, after thinking, sold some of the goods and hired four men as attendants for the journey. He made preparations to return home. At that same time, that first merchant came to him, fell at his feet, and said—O Vaishnava, I deceived you, so all my wealth is gone, and even my household goods have burned in the fire. Now I have nothing left to eat. I owe ten to twenty rupees in the market. If you stay with me for a few days, I will take land again, and whatever comes out, I will give you a share. In this way, you can sustain me.

The Vaishnava replied—I have been away from home for a long time, so I must go home. Take one hundred rupees from me; from this, pay whoever you owe, and use some for your sustenance. That merchant took the hundred rupees and returned home.

Bhav Prakash (Revealing the Sentiment): The dharma of a Vaishnava is such that even if someone does wrong, one should still do good to them.

After that, the Vaishnava set out toward his home with the four men. On the way, eleven thieves met them and joined their company. The Vaishnava asked—who are you? They replied—we were servants of a king in a nearby village, but our service has ended. Now we will go to another place and work wherever we find employment.

The Vaishnava said—I will give each of you two rupees per month and keep you for one month. Beyond that, I have no capacity. If you wish, come with me. The thieves agreed to stay for some time and went along with him. However, they found no opportunity to act. One day, about a mile from a village, they came to a beautiful pond. The thieves said—this is a good place to cook; we will cook here and then go to the village.

The Vaishnava told the four men—bring provisions, firewood, and utensils so that we can cook. The men replied—two people should remain with you; the other two will bring everything. The Vaishnava said—we have eleven men with us; all of you go and bring the materials properly. Those four went to bring supplies. Then the thieves began discussing among themselves—today we have an opportunity; do not miss it.

The Vaishnava overheard this and asked—what are you saying? They replied—we are thieves; we will kill you. We have been following you for many days. The Vaishnava said—let me bathe first, then you may kill me. He removed his clothes and stood in the water. There, with great sorrow, he remembered Shri Gusainji and prayed intensely—

Maharaj, what offense have I committed that I could not even reach home, could not touch the feet of Shri Thakurji, and did not have your darshan? Wealth was obtained, yet my life is ending without using it for Bhagwan. I am about to die at the hands of thieves—what is my fault?

Hearing his heartfelt prayer, Shri Gusainji, who is supremely compassionate, manifested there and gave him darshan. He said—O Vaishnava, do not be distressed. In a previous birth, you killed these eleven men. If they had taken revenge separately, you would have had to take eleven births. Now they are together, so you will be freed from them in one birth. Therefore, do not be afraid. Hearing this, the Vaishnava came out of the water and approached the thieves. He said—now come quickly and kill me, otherwise those four men will return.

The thieves became afraid, thinking he had spoken to someone in the water. They had not seen Shri Gusainji, but they had heard the words. They asked—tell us the truth, whom were you speaking to? The Vaishnava replied—what concern is it of yours? Kill me quickly and take this bundle of wealth, otherwise someone may come and you will lose the opportunity. The thieves said—we will not kill you now; tell us the truth.

They insisted strongly. Then the Vaishnava said—my Guru Shri Gusainji appeared, and I told him that these thieves are killing me. He said they are taking revenge from a past birth. If they do not kill you now, you will have to take eleven births. Hearing this, the thieves said—we will not kill you at all. We will go with you and take refuge in your Guru. The Vaishnava understood they would not harm him. He again went into the pond and prayed—Maharaj, now they are not killing me; what should I do? Shri Gusainji said—ask them to say willingly that they have taken their revenge.

The Vaishnava came out and said to them—if you will not kill me, then say with satisfaction that you have taken your revenge from the previous birth. All eleven together said—we have taken our revenge. Then the four men returned with supplies. The Vaishnava bathed, cooked, offered bhog to Shri Thakurji, and after the offering, distributed Mahaprasad. He invited the thieves also to take Mahaprasad, but they said they would eat in the village. He insisted, saying there is plenty, including some from the previous day. He served everyone, and then all went to the village and rested.

The Vaishnava did not tell his attendants about the thieves. The

thieves thought among themselves—this Vaishnava is a great Mahapurusha; despite our intentions, he did not complain about us. When they came within two miles of his village, the thieves said—we have taken refuge in you; please take us to Shri Gusainji and make us Vaishnavas. We have done sinful acts for a long time; now do whatever leads to our upliftment.

The Vaishnava remained silent. He reached home, and his wife was very happy. He arranged offerings of fruits, dry fruits, and other items, awakened Shri Thakurji, and later proper provisions were brought from the market. His wife cooked, offered bhog, and after completion, served Mahaprasad to the eleven thieves and the four attendants. Then the Vaishnava took Mahaprasad.

He arranged separate lodging for them. The next morning, he paid the four attendants, gave them extra, and sent them away happily. Then he said to the thieves—take some expenses and go. They replied—we have taken refuge in you; we do not want anything. Please make us sevaks of Shri Gusainji. The Vaishnava said—I will go to Shri Gokul in a month; until then, stay here separately and take whatever expenses you need. They replied—we have enough; when you go, we will go with you.

The Vaishnava then had a necklace of diamonds made with a golden setting. When it was ready, he set out with his wife, Shri Thakurji, twenty attendants, and the eleven men, and went to Shri Gokul. There, he had darshan of Shri Gusainji, offered gifts, and narrated everything. The eleven men also bowed and prayed—Maharaj, we have committed many sins since birth. Now, through this Vaishnava, we have had your darshan. Please grant us naam.

Shri Gusainji said—you have no compassion; you kill people and loot wealth. How can I give you naam? They pleaded—now we have abandoned sinful acts; we will not do them again. If we do not find service, we will farm and sustain ourselves, but we will not harm anyone. Then Shri Gusainji granted them naam. After that, they all got up.

The Vaishnava offered the diamond necklace to Shri Gusainji. Shri Gusainji said—this necklace is suitable for Shri Nathji. The Vaishnava replied—you are my everything. Hearing this, Shri Gusainji became very pleased, as such devotion is what a Vaishnava should have.

The Vaishnava stayed in Shri Gokul for a month, offering clothes and ornaments to all family members. Then he sought permission to

return. Shri Gusainji gave him his prasadi cloth and lovingly sent him off. He returned home with his wife and Shri Thakurji and continued seva properly.

Later, he told the eleven men—you may now go to your homes. They replied—we will not go now; if we return, our minds may become corrupted again. We will stay here and earn our livelihood. Through your association, we will be uplifted. They stayed in that village working as servants in a Seth's house, and through the association of that Vaishnava, those thieves became good Vaishnavas.

Thus, this Kshatriya man and woman were such greatly graced Bhagvadiya sevaks of Shri Gusainji that their account has no limit—how much can be described?

Varta 106 - A Brajvasi to whom Shri Gusainji

said “move aside” (pare).

Now the account of a Brajvasi Sanadhya Brahmin of Anyor, a sevak of Shri Gusainji, to whom Shri Gusainji said “pare” (move aside), is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a tamasic devotee. In the divine play, his name is Reli. That Reli is an intimate cowherd friend of Shri Thakurji. He has manifested from Susheela; thus his emotional form is accordingly.

He was born as a Sanadhya Brahmin in Anyor. His father was a cowherd of the cows of Shri Govardhannathji and was a sevak of Shri Gusainji. He also made his son a sevak of Shri Gusainji. This boy was completely innocent. Seeing him as simple-minded, Shri Gusainji kept him near in his personal play. A deep closeness developed between Shri Gusainji and this boy. In this way, he grew to about twenty years of age.

Then his parents passed away, and the boy began to live with Shri Gusainji. He was not married, and there was no one at home. Seeing him as poor, Shri Gusainji arranged for him to receive one daily petya (provision). With that, he maintained himself.

Prasang 1 – The Innocent Faith of the Brajvasi

One day, a Vaishnava came for the darshan of Shri Gusainji and requested—Maharaj, please grace me by giving me a swaroop of Shri Thakurji so that I may serve. Shri Gusainji, out of grace, gave him the swaroop of Shri Madan Mohanji. That Vaishnava took Shri Thakurji to his place. Then he thought—Shri Gusainji has given me the swaroop, but has not told me the name. Without knowing the name, how will I know my Thakurji?

So he returned and asked—Maharaj, what is the name of my Thakur? Shri Gusainji replied playfully—Shri Madan Mohanji. At that time, this Brajvasi was also standing there and heard this. He thought—Shri

Gusainji tells everyone the name of their Thakur; I should also ask the name of my Thakur and then serve.

He requested—Maharaj, what is the name of my Thakur? At that moment, Shri Gusainji was engaged in conversation and did not hear him. The Brajvasi then tried to climb onto the seat (gaddi). Shri Gusainji held his hand and said—pare (move aside).

The Brajvasi thought—just as he gives Thakurji to other Vaishnavas, he has given me "Pare Thakur." From there, he went to the storekeeper and said—today give me two petya (provisions). The storekeeper asked—what will you do with two? The Brajvasi replied—today Shri Gusainji has given me "Pare," so one is for me and one is for him. The storekeeper thought—Shri Gusainji is pleased with him, so it must be so—and gave him two portions.

The Brajvasi took both and went to Bilchu Kund. There he cooked. Then he placed two equal plates and began calling—Pare bhaiya! Pare! Come quickly! He called many times. Then he said—O brother, if you do not come, I will throw both plates into the pond. Saying this, he lifted the plates to throw them. At that moment, Shri Govardhannathji thought—he is simple and has not understood Shri Gusainji's words. If he remains hungry, Shri Gusainji's play will be disturbed. Thinking this, Shri Govardhannathji immediately appeared and said—O brother, I have come.

The Brajvasi said—O brother, you are very late; the food has gone cold. If you do this again, I will not bring food for you. Shri Govardhannathji replied—today is the first day, so I was late; from tomorrow I will come quickly. Both sat at their plates. Then Shri Govardhannathji said—give me a little more dal. The Brajvasi replied—what is in front of you is equal to mine; I have not taken more. If you wish, you may sit at my plate. Shri Govardhannathji said—then take a little from mine. The Brajvasi replied—I will neither take nor give. Hearing this, Shri Govardhannathji smiled and accepted the offering.

Bhav Prakash (Revealing the Sentiment): A doubt may arise—Shri Gusainji did not give him a Thakur; he only said "pare." That means to move aside. Then how did Shri Nathji come?

It is explained that Shri Gusainji's words are divine in nature. Whatever feeling a person holds toward them, they manifest accordingly. This Brajvasi accepted those words as Bhagwan Himself and had firm faith. Therefore, Shri Nathji appeared in that form. Thus,

faith is such a powerful thing.

In this way, many days passed. Shri Govardhannathji played daily with the Brajvasi at Bilchu Kund. Because of this, he did not go to Shri Gusainji. One day, an adhikari (manager) thought—this Brajvasi takes two portions daily but does no work; his ration should be stopped. Then he thought—if Shri Gusainji hears, he will be displeased. So I will create a pretext. He told the storekeeper—when that Brajvasi comes, send him to me.

When the Brajvasi came, he was sent to the adhikari. The Brajvasi said—O brother adhikari, what are you saying? The adhikari said—you eat daily provisions; now Shri Gusainji has ordered that you go to Surat and bring offerings from Vaishnavas. The Brajvasi said—I have never seen Surat; where is it? And what is this offering? I do not understand anything.

Another Brajvasi standing there explained—Surat is a city, about two months' journey. You will meet Vaishnavas there, and they will give offerings. The Brajvasi became worried—if I do not obey, they may stop giving me provisions. Then what will I eat? He took provisions and went to Bilchu Kund to cook. At that time, Shri Govardhannathji arrived and joked with him, but the Brajvasi remained silent. Shri Govardhannathji asked—why are you not speaking today? The Brajvasi said—your adhikari says to bring offerings from Surat. I do not even know where Surat is. Shri Govardhannathji said—do not worry; I will show you Surat and go with you.

The Brajvasi said—I will not take you; your feet are small, and you will get tired, then ask me to carry you. Shri Govardhannathji replied—I will not ask you to carry me; I will walk on my own. The Brajvasi agreed. After finishing cooking, Shri Govardhannathji instructed—go to the adhikari and bring a letter and Mahaprasad bundle; today we will go to Surat. The Brajvasi brought them and returned. Then Shri Govardhannathji went along with him. After walking some distance, Shri Govardhannathji stopped and said—I am tired. The Brajvasi said—I had already told you not to come; now you say you are tired. Shri Govardhannathji replied—just saying; you keep walking. Then he got up and continued.

They reached near Apchara Kund. It became evening. Shri Govardhannathji said—we will stay here tonight and reach Surat tomorrow. The Brajvasi agreed and slept there. Shri Nathji returned to the temple. In the morning, Shri Nathji came again and woke the Brajvasi. Then Shri Govardhannathji said, "O brother, wake up!" The

Brajvasi awoke, tied his cloth at the waist, and got ready. Shri Govardhannathji said, “Let us go.” Then he said, “Surat has arrived.”

The Brajvasi replied, “Brother, I have heard that Surat is a month’s journey, yet today we have reached it in just one day.” Shri Govardhannathji said, “Brother, we have walked all night; my feet are tired, but you did not notice.” The Brajvasi said, “My feet are also tired.” Shri Govardhannathji smiled and said, “Go into the town. There are attendants of the adhikari there. Give them the letter and the bag of Mahaprasad, and tell them—we will not stay here; give us the offering today itself. They will ask you to stay and take Mahaprasad, but do not listen to anyone. Bring provisions for both you and me and return here.”

Hearing this, the Brajvasi went into the town and met the attendants. He gave them the letter and Mahaprasad and said, “Brother, bring my offering.” The Vaishnava attendants said, “Offerings come here and stay for two to four months. We will give you lodging; stay here and take Mahaprasad daily.” The Brajvasi replied, “I do not understand your Mahaprasad. Give me provisions so I can cook myself. If you do not give provisions, then give the offering. We will not cook today; tomorrow we will take provisions from the store and cook there.” They said, “If you take it from the store, is it only a one-day journey?” The Brajvasi replied, “Yesterday we cooked there; today we will cook here.”

Hearing this, all the Vaishnavas became silent and thought—this Brajvasi is simple and does not understand the Lord’s play. Then they opened the letter and saw that it had yesterday’s date. They thought perhaps it was written mistakenly. Then they opened the Mahaprasad bundle and saw fresh betel leaves of Shri Nathji. Seeing them fresh, they believed the Brajvasi’s words. They asked, “Shall we give you provisions or Mahaprasad?” The Brajvasi said, “Give me provisions. By the time I cook, keep the offering and letter ready. I will not stay here at night.”

They began to give provisions. They asked, “You are alone; for whom are you taking a second portion?” The Brajvasi replied, “Shri Gusainji has given me one ‘Pare’ companion.” So they gave two portions, including plenty of ghee and sugar. The Brajvasi brought them to where Shri Nathji was present and said, “Brother, I have brought provisions.” Shri Nathji asked, “Have you brought my share?” He replied, “Yes, plenty of ghee and sugar have been given—what shall we do with it?”

Shri Govardhannathji said, “Make laddus.” The Brajvasi prepared laddus, and Shri Nathji ate. Then Shri Nathji said, “Go and bring the letter; we will go to Shri Gusainji.” The Brajvasi went to the town and asked for the letter. The attendants gathered all Vaishnavas, gave them Mahaprasad, and said, “This Brajvasi appears simple, but the Mahaprasad and betel leaves are fresh, and the letter is dated yesterday. He says he came yesterday. The Lord’s play is beyond understanding, so send him quickly.”

All the Vaishnavas collected the offering in the form of a hundi and gave it to him. They also tried to give him ten rupees as sevaki. He said, “What will I do with this?” They replied, “It is for your travel expenses.” He said, “I have no expenses; tomorrow I will take provisions from the store.” So they added those ten rupees into the hundi and wrote a letter to Shri Gusainji explaining that the Brajvasi is simple and did not accept the money.

The Brajvasi brought the letter back to Shri Nathji. Shri Govardhannathji said, “We have eaten well today, so we will rest here and go tomorrow.” The Brajvasi slept there, and Shri Nathji returned to the temple. In the morning, Shri Nathji came again to Apchara Kund and woke him. He said, “Go quickly, give the letter to the adhikari, take provisions from the store, and cook at Bilchu.” The Brajvasi went to the temple. Meanwhile, someone informed the adhikari that the Brajvasi had not gone to Surat. The adhikari called him and asked, “Did you not go to Surat?” The Brajvasi handed him the letter.

Seeing it, the adhikari was astonished—how could he return in one day? Perhaps it is false. He opened the letter and saw the hundi inside. He reported to Shri Gusainji, who read the letter and understood everything. Then Shri Gusainji called the Brajvasi and asked him. The Brajvasi said, “O Vitthalnath! You will not believe me. Ask your ‘Pare’; he went with me.”

Shri Gusainji asked, “Who is this ‘Pare’?” The Brajvasi replied, “The one who was playing and laughing with you that day—you gave him to me. He always plays with me at Bilchu and eats my food.” Shri Gusainji went to the temple and gently touched the cheeks of Shri Nathji and asked, “Did you go to Surat with him?” Shri Nathji replied, “What could I do? He has complete faith in your words, so I stay with him.” Shri Gusainji requested permission to assign him formal seva (paatari). Shri Nathji said, “Ask him; do as he wishes.”

Shri Gusainji asked the Brajvasi, “Shall I assign you seva?” He replied,

“I do not understand all this. If you give me two portions, I will cook for you and your ‘Pare’; if you give one, I will cook for myself.” Then Shri Gusainji ordered the royal storekeeper to give him two portions daily. From that day, he took provisions from the main store, cooked at Bilchu, and Shri Nathji came there to partake. Thus, Shri Gusainji and Shri Nathji always showed such grace to him, playing and remaining pleased with him.

This Brajvasi was such a greatly graced Bhagvadiya sevak of Shri Gusainji that his account has no limit—how much can be described?

Varta 107 - Two brothers Jan and Bhagwandas,

Gaurva Kshatriya

Now the account of the two brothers Jan and Bhagwandas, Kshatriya Brajvasis and sevaks of Shri Gusainji, is being narrated.

Bhav Prakash (Revealing the Sentiment): They are rajasic devotees. In the divine play, their names are Jalatarangini and Ektari. Both are intimate companions of Shri Chandravaliji. They have manifested from Sushila; thus their emotional forms are accordingly. Jan is the manifestation of Jalatarangini, and Bhagwandas is the manifestation of Ektari.

Prasang 1 – Their Detached Devotional Life

Jan and Bhagwandas were born as Gaurva Kshatriya Brajvasis. They lived in Gokul and from childhood came into the refuge of Shri Gusainji. The elder brother was Jan and the younger was Bhagwandas. Both were greatly graced Bhagvadiya devotees. They were householders, and their parents had arranged their marriages. They had wives, but internally they remained detached from worldly dealings and maintained vairagya. They considered worldly pleasures insignificant. Both brothers had one unified mind and deep mutual affection.

They daily listened to the discourse of Shrimad Subodhini from Shri Gusainji. After returning home, they would continuously reflect on it day and night. They sang kirtans marked with their own signature and would sit near Shri Nathji, singing and listening to kirtan. They did not engage in worldly conversation with anyone. They spoke to no one and begged for food for sustenance from nearby villages. No one recognized them. They would not go to the same village again for alms and lived in this way.

At home, their wives suffered due to lack of provisions. The village Patel and leaders together arranged for their fields to be sown. When the crops were harvested, the villagers brought the grain to their house. At that time, the wives were not at home. The brothers fed all

the grain to cows and distributed some to beggars, keeping nothing for themselves. The villagers then said—you have more crops growing; at least protect your fields. The brothers went to the fields but did not stop birds from eating the crops. Even then, a large yield came. They would sit in the fields absorbed in divine discussion.

People said—why do you not harvest your crops? But they neither listened nor responded. Eventually, others harvested and stored the grain through their wives. Yet the brothers kept nothing at home. People said—others scold their wives, but these brothers do not say anything and keep nothing for themselves, remaining detached from everything.

Prasang 2 – Their Kirtan and Divine Joy

One morning, the two brothers came for the darshan of Shri Gusainji. All the sevaks were standing at the doorway. At that time, they sang this kirtan:

(राग बभास | Rāga Bibhās)

प्रात समय श्रीमुख देखन को सेवक जन सब ठाढ़े द्वार। जै जै जै श्रीवल्लभनंदन दरसन दीजे परम उदार ॥१॥

सुंदर स्याम सुभगता सींवा मेघ गंभीर गरा मृदुधार। नैनन नरखे होत परम सुख श्रवन सुनाए बचन सुढार ॥२॥

श्रवण मंगल जग भवन मंगल रस पुरुषोत्तम लीला अवतार। 'जन-भगवान' जाय ब लहारी अग नत गुन म हमा नहीं

पार॥३॥

In the early morning, all the sevaks stand at the doorway to behold the blessed face of

the Lord. They call out again and again, O son of Shri Vallabh, please grant your darshan

with supreme kindness. ॥१॥

His beautiful dark form is the very limit of grace, his voice is deep like the clouds and

flows gently. By seeing him, the eyes receive supreme joy, and by hearing his words, the

ears are filled with sweetness. ॥२॥

Hearing him brings auspiciousness, and his presence brings auspiciousness to the whole

world, he is the embodiment of divine rasa, the supreme Purushottam, the incarnation

of divine play. The devotee offers himself completely, saying that his countless virtues

and glory have no end. ॥३॥

Hearing this, Shri Gusainji bathed and went to the temple of Shri Navneetpriyaji. The two brothers accompanied him and had mangala darshan. At that time, they sang another kirtan:

(राग बभास | Rāga Bibhās)

मंगल आर त कीजे भोर। मंगल जनम करम गुन मंगल-मंगल जसोदा माखन चोर ॥१॥

मंगल मुकुट बेनु बनमाला मंगल रूप बरन वन-मोर। 'जन-भगवान' जगतमय मंगल मंगल राधा जुगल

कसोर॥२॥

At dawn, perform the auspicious aarti. His birth is auspicious, his actions and virtues are

auspicious, he is the auspicious butter thief of Yashoda. ॥१॥

His crown is auspicious, his flute and forest garland are auspicious, his form and

complexion are auspicious like the peacock of the forest. The devotee says that he is

all-pervading auspiciousness in the world, and the divine pair of Radha and the youthful

Lord are supremely auspicious. ॥२॥

Hearing this, Shri Gusainji was very pleased. Then Shri Gusainji went

to the temple of Shri Nathji. The brothers accompanied him. Shri Gusainji bathed at Rudra Kund and went up Govardhan Hill. At the time of Rajbhog, the brothers sang:

(राग सारंग | Rāga Sārang)

आगे आउरी छ कहारी । जब तू बोली तब हौं टेरयो सुनी न टेर हमारी ॥१॥

मैया छाक सवारी पठई तू कत रही अवारी । अहो गुपाल गेल हों भूली मधुरे बोलन पर वारी ॥२॥

श्रीगोवद्धन धरन धीर सों प्रोत बढ़ी अ त भापी । 'जन-भगवान' जाय ब लहारी तनकी दसा बसारी ॥३॥

You came forward, O playful one. When you spoke, then I called out, yet you did not hear

my call. ॥१॥

Mother had sent me carrying the meal, yet where had you remained delayed. O Gopal,

you went away forgetting, and I am devoted to your sweet speech. ॥२॥

The patient lifter of Shri Govardhan is deeply bound with love, and that love has greatly

increased and is deeply felt. The devotee offers himself completely, forgetting the

condition of his own body. ॥३॥

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Hearing this, both Shri Gusainji and Shri Nathji were very pleased. After the Rajbhog aarti, Shri Gusainji returned and sat on his seat. The two brothers had great joy in his darshan, thinking—Shri Thakurji has manifested in Braj; how fortunate we are to see this. They remained absorbed in divine bliss, without awareness of anything else. Shri Nathji listened to their kirtans and was very pleased.

Afterwards, Shri Gusainji took his meal and then served Mahaprasad to the two brothers, instructing them to partake there. They accepted Mahaprasad. Later, Shri Gusainji went again to Govardhan for the afternoon and evening services. The brothers listened to his discourse daily. After some time, Shri Gusainji returned to Gokul, and the brothers accompanied him. They had darshan of Shri Navneetpriyaji

and the other seven swaroops. During the festival of Janmashtami, they sang:

(राग सारंग | Rāga Sārang)

ग्वाल बधाई मांगन आए । गोपी-ग्वाल गौरस सकल लये सब हं के सर नाएँ ॥१॥

अब ये गव गनत न काहू क र पाए मन भाए । जहाँ नंद बैठे नंदी-मुख तहां गहन को धाए ॥२॥

बरन-बरन पट पाग उछाह सों आनंद मंगल गाए । 'जन-भगवान' जसोधा नंदन ब ल ब ल मंगल गाए ॥३॥

The cowherd boys have come to ask for celebratory gifts. The gopis and cowherds bring

all kinds of milk products, bowing their heads before everyone. ॥१॥

Now no one is able to count or hold onto pride, as all hearts are filled with joy. Where

Nanda sits, with Nandi-mukh there, all rush deeply toward that place. ॥२॥

Wearing garments and turbans of many colors, in great excitement they sing songs of

joy and auspiciousness. The devotee again and again offers himself, singing auspicious

praises of Yashoda's son. ॥३॥

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Hearing this, Shri Gusainji was very pleased.

On Shri Gusainji's birthday, they sang another kirtan:

(राग धनाश्री | Rāga Dhanāshrī)

श्रीवल्लभ गृह होत बधाई अनु दन मंगल चार । घर-घर आनंद महा महोत्सव होत वेद झंकार ॥१॥

देत असीस सकल पुरवासी बरसत कुसुम अपार ॥२॥

मागध सूत बं दत बंदीजन जै जै शब्द उच्चार । दे त असीस सकल ब्रज सुंदरी गाव त गीत उच्चार ॥३॥

श्री वट्ठल तुम चरंजीवो भक्तन प्रान आधार । नृत्यत आवत ह रजस गावत पुल कत प्रेम आधार ॥

४॥

'जन-भगवान' जाय ब लहारी जे जे दीन दयाल ॥५॥

In the house of Shri Vallabh, celebrations are taking place, and every day there are

auspicious festivities. In every home there is great joy and grand celebration, and the

sound of the Vedas resounds. ॥१॥

All the residents of the town give blessings, and countless flowers are showering. ॥२॥

The bards and singers offer praise, and voices resound with cries of victory. All the

beautiful women of Vraj give blessings and sing songs aloud. ॥३॥

O Shri Vitthal, may you live eternally, you are the support of the life of devotees. They

come dancing, singing the glories of the Lord, filled with thrilled love as their support.

॥४॥

The devotee offers himself completely to the compassionate Lord of the humble. ॥५॥

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Again, Shri Gusainji was very pleased.

In the evening, they sang:

(राग कान्हरो | Rāga Kānharo)

जय श्रीवल्लभजु के नंदन श्रीवल्लभ चरण रज पावन । जुग पद कमल बराजमान अ त म हमा सदा मोहत सुख

पावन ॥१॥

सेवा करौं उभे कर दोऊ त्र वध ताप नसावन । 'जन-भगवान' जाय ब लहारी कृपा सबे जन पावन ॥२॥

Victory to the son of Shri Vallabh, the dust of Shri Vallabh's feet is purifying. At whose

two lotus feet he is seated, whose great glory always enchants and gives pure joy. ॥१॥

I serve him with both hands folded, he removes the three kinds of suffering. The devotee

offers himself completely, his grace makes all beings pure. ॥२॥

Hearing this, Shri Gusainji said—see how simple these two brothers are; they have no duality toward anyone. Thus, Jan and Bhagwandas were such greatly graced Bhagvadiya sevaks of Shri Gusainji that their account has no limit—how much can be described?

Varta 108 - Kalyan Bhatt of Khambhalia

Now the sentiment of the story of Kalyan Bhatt of Khambhalia, a sevak of Shri Gusainji, is spoken:

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, her name is “Madhurima.” She manifested from “Susheela,” therefore she is of her emotional form. And Susheela has a friend whose name is “Devka,” and she became a daughter here.

He was born in Khambhalia in a Girinara Brahmin family. He studied a great deal. Then he was married, and a daughter was born to him. Her name was kept as Devka.

Prasang 1 – Initiation and Grace of Shri Gusainji

At one time, Shri Gusainji had gone to Dwarkaji. There he had the darshan of Shri Ranchhodji and stayed there for many days. After that, Shri Gusainji took leave from there and departed, and arrived at Khambhalia, where he set up camp. Then Shri Gusainji sat upon a seat with cushions. At that time, all the Vaishnavas came for his darshan, and along with them, Kalyan Bhatt also came there. With folded hands, he made a request, “O Maharajadhiraj! Please grant me the Name.” Then Shri Gusainji, from his own lotus mouth, instructed Kalyan Bhatt, “Go and bathe, then come. I will perform your Name initiation along with offering.” Then he went, bathed, and returned. Standing before Shri Gusainji with folded hands, Shri Gusainji mercifully gave him the Name, and then performed the offering ritual.

Kalyan Bhatt then offered whatever he could as a gift. After that, Shri Gusainji prepared the meal and offered bhog to Shri Thakurji. At the proper time, after the offering was completed, Shri Gusainji himself took his meal. Then all the sevaks and attendants began cooking. After preparing the meal, they offered bhog to Shri Thakurji, and afterward, everyone received Mahaprasad. After Shri Gusainji finished eating and purified his mouth with achaman, he had a leaf plate of Mahaprasad served to Kalyan Bhatt. He partook of the Mahaprasad. Then Shri Gusainji again sat upon the cushioned seat. Kalyan Bhatt also came there, performed full prostration, and sat down.

Shri Gusainji asked him, “What have you studied?” Kalyan Bhatt replied with humility, “O Maharajadhiraj! I have studied some grammar.” Shri Gusainji said, “That is very good.” Then Shri Gusainji taught him the scriptures of the path. He studied all the texts, and great knowledge manifested in him. He understood all matters. Kalyan Bhatt would ask Shri Gusainji about confidential matters, and Shri Gusainji, out of grace, explained everything to him. He also narrated many kinds of divine stories and Bhagavad discussions. Shri Gusainji stayed there for many days.

Kalyan Bhatt then had all his household initiated. After that, Shri Gusainji departed from there and went to Shri Gokul. Kalyan Bhatt also went along with Shri Gusainji, bringing his entire family to Gokul. There they had darshan of Shri Navneetpriyaji and the seven divine forms. Kalyan Bhatt stayed in Gokul for some days, and then went to Gopalpur, where he had darshan of Shri Govardhannathji. After that, he stayed in Anyor. Such was Kalyan Bhatt, a recipient of the grace of Shri Gusainji and a divine devotee.

Prasang 2 – Devka’s Simple Devotion

At one time, in the service offered to Shri Govardhannathji, the measured quantity of milk was short by two measures. Then the milk attendant thought to himself, “Today the milk is less, so tomorrow I will increase it.” That night, Shri Govardhannathji took a golden bowl and assumed the form of a boy about ten years old, and came to Anyor. He came to Kalyan Bhatt’s house and asked his daughter Devka, “Devka! Do you have milk here?” Devka replied, “Yes, yes, there is plenty of milk. As much as you want is available.” The boy said, “Tell me the price of the milk, then I will take it.” Devka did not fix any price. Then Shri Govardhannathji asked for milk at three and a half paisa per seer, but Devka refused. Then he asked for four paisa per seer, and in this way, it was settled at four and a half paisa per seer.

Then Shri Govardhannathji placed the bowl forward, and Devka filled it with milk. But in her heart, a feeling of regret arose. So Devka brought sweets from her house and added them into the milk before giving it. Shri Govardhannathji drank all the milk, left the bowl there, and said to Devka, “In the morning, I will come, give the money, and take the bowl.” Devka washed the bowl and placed it in the window. The next morning, Shri Gusainji bathed and went up to the temple on Mount Giriraj. He performed the adornment service of Shri Govardhannathji. After placing the bhog, when he looked for the

bowl, it was not in the temple.

Shri Gusainji asked the attendants, “Where has the bowl gone?” Then Shri Govardhannathji said to Shri Gusainji, “Yesterday, in the milk offering, two measures were less, so I went to Anyor and drank milk at Devka’s house and left the bowl there.” Shri Gusainji then told Kalyan Bhatt everything that had happened and said, “Go and bring the bowl from there.” Kalyan Bhatt took permission and went home. He asked Devka, “Devka! Did someone leave something here?” Devka replied, “Yes, something was left.” Kalyan Bhatt said, “That was Shri Govardhannathji himself, who left the bowl.” Then Devka said, “Then you should take the bowl and return it.” Kalyan Bhatt brought the bowl from Devka and placed it before Shri Gusainji.

Shri Gusainji said to Kalyan Bhatt, “What can be said of her fortune? Such is her simple feeling that Shri Thakurji himself came to her house for milk and left the bowl.” After that, Shri Gusainji performed Rajbhog Aarti and Anosar, then came down and sat upon his seat. All the Vaishnavas came for his darshan and then returned to their homes. Afterward, Shri Gusainji called the milk attendant and became very displeased, saying, “Never do such a thing again. Do not reduce the offering meant for Shri Govardhannathji.” The milk attendant humbly prayed, “O Maharajadhiraj! Whatever you wish, that alone I will do.” In this way, Shri Gusainji bestowed such grace upon Devka. And thus, Kalyan Bhatt was such a blessed and grace-filled devotee of Shri Gusainji.

Prasang 3 – Remaining Subtle Understanding of Seva

At one time, Kalyan Bhatt made a request to Shri Gusainji, “O Maharajadhiraj! The Vaishnavas who live near Shri Govardhannathji offer one pot of water as service, and with another pot of water they bathe you. Some Vaishnavas bring water for you to drink, some apply fragrance, one waves a fan, and another applies oil. In this way, your sevaks perform many kinds of service to Shri Thakurji and to you. Those Vaishnavas say to me, ‘This house is ours. Now he will accept us.’ Then I said to them, ‘Until now, what remains for you to do? You are applying oil to the manifest Lord Himself, you are offering Him food—what remains now? Whatever one offers to Shri Thakurji according to one’s capacity, He accepts it.’ Therefore, O Maharajadhiraj, I spoke to those Vaishnavas in this way.”

Then Shri Gusainji said to Kalyan Bhatt, “Still, something yet remains,

which you do not know." Then Kalyan Bhatt humbly requested, "O Maharajadhiraj! If you graciously explain it, then I will understand." Hearing these words of Kalyan Bhatt, Shri Gusainji became very pleased. Thus, Kalyan Bhatt was such a grace-filled and blessed devotee of Shri Gusainji.

Prasang 4 – The Garland's Devotion

At one time, Shri Gusainji was bathing in the bathing chamber. At that moment, Radhodas asked for a garland. Then Shri Gusainji came, placed the vessel down, and began to remove the garland from his neck. As he did so, the garland became entangled. Then Kalyan Bhatt said to Shri Gusainji, "O Maharajadhiraj! The garland is making a request—it says, 'Why are you removing me from your divine neck?'" Hearing this, Shri Gusainji smiled greatly.

Prasang 5 – Qualities of the Highest Devotee

At one time, Kalyan Bhatt asked Shri Gusainji, "O Maharajadhiraj! What are the qualities of those supreme devotees who are recipients of Shri Prabhuji's grace? Kindly explain." Then Shri Gusainji said, "The qualities of an exalted devotee are these: one should always have compassion for all. One should never become angry with any Bhagavadiya Vaishnava, nor bear enmity toward them. Even if a Bhagavadiya Vaishnava commits an offense, one should not become angry but should tolerate it.

If a Bhagavadiya Vaishnava speaks harsh words in anger, one should consider it as one's own fault, and not allow the mind to become disturbed upon hearing such words. One should forgive and speak sweetly with folded hands, maintaining forgiveness. One should always speak truthfully with Bhagavadiya Vaishnavas and keep a pure and clear intellect in one's heart toward Shri Prabhuji. One should always act for the benefit of others and never let the mind waver away from Shri Prabhuji or from Bhagavadiya Vaishnavas.

One should have control over the senses and not allow the mind's own opinions to interfere in matters related to Shri Prabhuji. One should accept only Mahaprasad and not engage in efforts for one's own selfish purposes. One should take Mahaprasad in moderation, because if one takes too much, sleep will arise and Bhagavad bhajan will not be possible. If illness or other disturbances arise, they will create obstacles in the service of Shri Thakurji. Therefore, one should conquer the mind and keep it under control. When the mind is

controlled, it remains steady in the worship of Shri Prabhuji and stays engaged in service at all times.

One should conquer all the senses and not let them become attached to worldly objects. One should constantly remind the mind, 'I am the sevak of Shri Prabhuji; I am surrendered to Him.' Wherever outward-minded people engage in worldly talk, one should remain silent. One should always remain attentive in the service of Shri Prabhuji and never become careless. One should never reveal the confidential discussions of Shri Prabhuji or of Bhagavadiya Vaishnavas.

One should never abandon patience—whether in hunger, thirst, sleep, cold, heat, anger, or greed. These are all faults, and one should not become controlled by them but should overcome them. One should never have pride and should always honor all Bhagavadiya Vaishnavas. Seeing the form of Shri Prabhuji and His divine play, one should honor all Bhagavadiya Vaishnavas in that same spirit. One should constantly reflect upon the dharma of Bhagavadiya Vaishnavas and one's own true nature. Those who possess such qualities should be known as the highest devotees."

Hearing these words from the lotus mouth of Shri Gusainji, Kalyan Bhatt became very pleased and said, "This indeed is the true nature of a Vaishnava." Thus, Kalyan Bhatt was such a supremely grace-filled and blessed devotee of Shri Gusainji. Therefore, there is no end to his story—how much of it can truly be told?

Varta 109 - Two Patel brothers of Rajnagar

Now the account of the two Patel brothers, sevaks of Shri Gusainji, who lived in Rajnagar, is narrated with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): Both of these are sattvic devotees. In the divine play, their names are “Kanchi” and “Kamna.” Both are manifested from a sakhi of Shri Chandravali Ji named Maina, from whom they have manifested. Therefore, they are of that same emotional form. Know that the elder brother is the manifestation of Kanchi, and the younger brother is the manifestation of Kamna.

Prasang 1 – First Darshan and Receiving the Name

Once, Shri Gusainji arrived in Rajnagar and was staying at the house of Bhaila Kothari. In Rajnagar lived two Patel brothers, householders. Both had wives, sons, and daughters. Through their family connection, they had acquaintance with Bhaila Kothari, and they would come daily to his house. There, both brothers had the darshan of Shri Gusainji. These were very extraordinary, divine darshans. Then they made a request to Bhaila Kothari, saying, “Please have Shri Gusainji give us the Name.”

Bhaila Kothari then requested Shri Gusainji, saying, “Maharaj, these two brothers are requesting to receive the Name.” Then Shri Gusainji, out of grace, bestowed the Name upon both brothers. After that, both brothers began coming daily to Bhaila Kothari’s house to listen to divine discourses. Whatever they heard, they memorized completely. In this way, many days passed.

Prasang 2 – Brahmasambandh, Service, and Divine Grace

One day, the two Patel brothers said to Bhaila Kothari, “We received the Name through your satsang, but now it would be good if we receive Brahmasambandh.” Bhaila Kothari said, “Go to Gokul and receive Brahmasambandh from Shri Gusainji.” Both brothers became

very eager for Brahmasambandh. Handing over their household responsibilities to their sons, they both came to Vraj.

At that time, Shri Gusainji was performing Sandhyavandan at Thakurani Ghat. The two brothers, filled with devotion, went there and offered dandvat pranam. Then Shri Gusainji said, “These Vaishnavas were seen in Rajnagar.” Both Patels folded their hands and said, “O Master! You graciously gave us darshan and the Name at Bhaila Kothari’s house. Now please grant us Brahmasambandh.”

At that very moment, Shri Gusainji gave his command in grace, saying, “Yes.” Then both brothers bathed, wore clean clothes, and stood with folded hands. Shri Gusainji then graciously performed their complete surrender. Afterward, he went to the temple and granted them darshan of Rajbhog. Then he performed the Rajbhog Aarti. Both brothers had darshan and experienced supreme bliss. They had darshan of Shri Navneetpriyaji with great joy.

Afterward, Shri Gusainji completed the Anosar of Shri Navneetpriyaji and went to his sitting place. The two brothers offered dandvat and presented their offering. Shri Gusainji then instructed, “Both of you take Mahaprasad here.” Then he went for his meal. After finishing, he gave the Mahaprasad leaf-plates to both brothers and sat in his place. After this, both brothers stayed in Gokul in a small room and daily attended the assemblies of divine discourse.

Later, one day, Shri Gusainji went to the gate of Shrinathji, and the two brothers went along with him. They had darshan of Shri Govardhannathji and fulfilled their devotional wishes. Then both brothers thought, “It would be good to perform the Vraj pilgrimage.” Taking permission from Shri Gusainji, they went on the Vraj journey. After completing it, they returned to Gokul and had darshan of Shri Gusainji.

He asked, “Have you completed the Vraj pilgrimage?” They replied, “By your grace, we have completed it. We also fulfilled our devotional offerings to all seven forms and to you.” They stayed in Gokul for some more days. Then one day, Shri Gusainji asked, “What is your wish now?” Both Patels folded their hands and said, “If you permit, we wish to live in Tarahati and serve Shri Govardhannathji as much as we can.” Shri Gusainji became pleased and gave permission, saying, “It is good.”

After that, both brothers went to live in Tarahati. Daily, they would wake up, bathe, and go to the temple of Shri Govardhannathji. They

would perform whatever service was possible until Rajbhog. After having Rajbhog darshan, they would return to their room, cook food, and then offer bhog facing the temple flag. Afterward, they would take Mahaprasad and rest for two gharis.

In the evening, after having darshan again, they would return home, close the doors, and both engage in divine discourse. They would spend the entire night in Bhagavad Varta and would not sleep. They would only sleep after taking prasad during the day. At night, they never slept—this was their daily routine. Shri Govardhannathji would come to listen to their divine discussions.

Bhav Prakash (Revealing the Sentiment): It is said that wherever two Vaishnavas engage in Bhagavad Varta, Shri Govardhannathji comes there. This has been described earlier in the episodes of Chacha Harivanshji and Krishn Bhatt. Therefore, Shri Govardhannathji is very fond of divine discourse. Wherever Vaishnavas engage in such discussions in solitude, he certainly arrives there.

One day, while both Patel brothers were deeply absorbed in divine discourse in their room, Shri Govardhannathji manifested between them and gave them darshan. From that day onward, he gave them darshan regularly. Later, the sons of these Vaishnavas came to call them back, but both brothers did not return. They continued always in the service of Shri Govardhannathji, living in Vraj and engaging in Bhagavad Varta.

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that a Vaishnava should never remain without engaging in Bhagavad Varta. Why? Because by engaging in Bhagavad Varta, Shri Thakurji becomes pleased. Such is the nature of divine discourse.

Thus, both these Patel brothers were such grace-filled, devoted Vaishnavas of Shri Gusainji. Therefore, their story has no limit—how much can be told?

Varta 110 - One Brahmani, seller of cow dung

cakes

Now the account of a Brahmani sevakini of Shri Gusainji, who lived in Adel, is narrated with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): She is a tamasic devotee. In the divine play, her name is “Ananya.” She has manifested from Maina, and therefore she is of that same emotional form.

She was born in Adel in a Brahmin family. When she was five years old, she was married to a boy of her caste. After some time, an outbreak of smallpox occurred, and in that, her husband passed away. At that time, she was only about twenty-five years old. She then came to live at her father’s home. After some time, her parents also passed away, and she remained alone in the house.

Her days did not pass easily. Then a neighbor said to her, “You should go to the gatherings of Vaishnavas. There, Bhagavad Varta takes place, which is very good.” Then she began going to the Vaishnava gatherings. Through that association, she became a sevakini of Shri Gusainji.

Prasang 1 – Service, Mistake, and Exile

Shri Gusainji gave her the Name in Adel. Then, out of grace, he granted her Brahmasambandh. The Brahmani made a request, “Maharaj, my days do not pass at home. Please kindly give me some service.” Then Shri Gusainji, out of grace, assigned her service in the kitchen of Shri Navneetpriyaji. She would clean the special vessels and assist in the kitchen.

One day, in a lentil vessel, a black stain remained inside, and she did not notice it. The next day, when the cooking was done and Shri Gusainji was about to offer Rajbhog, Shri Navneetpriyaji said to him, “Yesterday, a black stain remained in the lentil vessel. Because of that, all the food has been defiled. The sevakini has not cleaned the vessels properly.”

Hearing this, Shri Gusainji threw away all the prepared food to the cows. Immediately, new ingredients were prepared, and from Mangala to Rajbhog everything was completed again. After completing the Anosar of Shri Navneetpriyaji, Shri Gusainji came to his sitting place. Then he called the sevakini and ordered a Vrajvasi, “Take this Brahmani across the river.”

The Brahmani said, “Maharaj, what is my offense?” Shri Gusainji said, “Yesterday, a black stain remained in the lentil vessel. Why did you not clean it properly?” She replied, “Unknowingly, the stain must have remained. What can I say about that?” Hearing these words, Shri Gusainji became very angry with her and ordered the Vrajvasi to immediately take her by boat across the river at Adel Ghat.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnava should speak with humility before the Guru and remain aware of one’s offense.

The Vrajvasi took her by boat and left her across the river. Even then, she did not develop any fault-finding attitude toward Shri Gusainji. In her mind she thought, “He is the Lord; he will again call me with grace.”

Bhav Prakash (Revealing the Sentiment): Because the Lord never completely abandons his soul.

Then she thought, “How will I sustain myself now?” She made a small hut near the riverbank. Many cows and bulls came there, so there was plenty of cow dung. She began making dung cakes from it. From people passing by, she would ask for a little flour and sustain herself. She lived in that hut and continuously remembered the lotus feet of Shri Gusainji day and night. In some time, a large heap of dung cakes accumulated.

One day, Shri Gusainji told a Vrajvasi, “There is no fuel. Take a boat, go to Prayag, and bring fuel cakes. Pay whatever price is required.” The Vrajvasi took a large boat and went across. Seeing him, the Brahmani recognized him as a sevak of Shri Gusainji. Remembering Shri Krishna, she asked, “Where are you going with the boat?” He replied, “Fuel cakes are needed, so Shri Gusainji has sent me to Prayag.”

She said, “I have made fuel cakes; they all belong to Shri Gusainji. You may take them. I am his sevakini.” Hearing this, the Vrajvasi became very pleased. Together, they loaded the boat with the fuel cakes. The

boat was filled, yet many still remained. She said, “Take this boat across, unload it, and then return again. Then all will be taken.” The Vrajvasi agreed. He took the boat across and, with several people, began transporting the fuel cakes.

Then Shri Gusainji asked him, “This time the fuel is very good, and you brought the boat quickly. Where did you get it?” The Vrajvasi offered dandvat and said, “Maharaj, the same sevakini whom you had sent across is living there in a hut. She sustains herself by asking for flour and makes fuel cakes from cow dung. She said, ‘All these belong to Shri Gusainji; I am his sevakini.’ I have brought one full boat, and another full boat still remains.” Hearing this, Shri Gusainji became very pleased with the Brahmani.

Bhav Prakash (Revealing the Sentiment): Because she had no fault-finding attitude and maintained a steady bhav, he became pleased.

Then Shri Gusainji decided to call her back. He told the Vrajvasi, “Go again with the boat, fill it with fuel cakes, and bring that Brahmani along with it.” The Vrajvasi went again, loaded the boat, and told her, “Shri Gusainji is pleased with you and has called you back.” Hearing this, she became very happy. She loaded all the fuel cakes, placed her Thakurji in the boat, and then sat.

When she arrived, it was time for Utthapan, and Shri Gusainji had come to bathe. In great eagerness, she came to the bathing place and offered dandvat. Tears were flowing from her eyes, and she could not speak anything. Seeing her condition, Shri Gusainji felt great compassion. With his own lotus hands, he lifted her up and said, “Your offense was small, but the punishment you received was great. You are blessed that you maintained such patience.”

The Brahmani said, “Maharaj, my offense was indeed very great, because all the food was defiled and delay was caused to the Lord. Because of this offense, I had no place in all three worlds. You are supremely compassionate that you removed my offense so quickly.” Hearing these words, Shri Gusainji became very pleased.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a soul should consider even its small fault as very great. Then humility arises, and one should understand discipline as grace.

Afterward, Shri Gusainji gave her his Charanamrit and instructed, “Go quickly, bathe, and resume your seva. Perform seva carefully both times.” Hearing these words, she became very happy. From that day

onward, she performed seva with both fear and deep love. Soon, Shri Navneetpriyaji began to show her special grace. One day, there was slightly less sugar in the milk of the evening offering. Shri Navneetpriyaji told her, “Today, there was less sugar in the evening milk.”

Hearing this, at midnight she went to Shri Gusainji and said, “Maharaj, today there was less sugar in the evening offering milk. Shri Navneetpriyaji has indicated this; it is the fault of the storekeeper.” At that very moment, Shri Gusainji instructed the storekeeper, “Why was there less sugar today?” The storekeeper said, “Maharaj, only a little white sugar remained, and it was short by a small amount. I will bring it in the morning.”

Shri Gusainji became displeased and said, “From now on, do not allow even a small shortage.” The storekeeper promised that he would never let such a shortage happen again. In this way, Shri Navneetpriyaji remained very pleased with the Brahmani.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that seva should be performed with both reverence (fear) and love, and one should never develop fault-finding toward the Guru.

Thus, this Brahmani was such a greatly graced and devoted sevakini of Shri Gusainji. Therefore, her story has no limit—how much can be told?

Varta 111 - Mother and son, Brahmins, who

served Shri Gusainji

Now the account of the mother and son, Brahmins from Gujarat, who served Shri Gusainji, is described with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): They are Rajasic devotees. In the divine play, their names are Pyari and Dulari. Thus, Pyari became the mother here, and Dulari became the son. Both manifested from Maina, therefore their forms are of that sentiment.

These two, mother and son, were Brahmins and lived in a village in Gujarat. At one time, Shri Gusainji was traveling to Dwarkaji. On the way, he camped in their village. Then all the Vaishnavs of the village came for his darshan. Among them, this mother and son also came for the darshan of Shri Gusainji.

After having darshan, they remained overwhelmed. They had the darshan of the Supreme Person, whose beauty surpasses millions of Cupids. Then they made a request to Shri Gusainji, “Maharaj! Please be merciful and accept us in your refuge.” Then Shri Gusainji gave names to both of them. Afterward, the Vaishnavs told them, “You should also request for an offering (nivedan).” Then both of them requested Shri Gusainji for nivedan. Shri Gusainji said, “Not now. Come to Gokul, there I will have your nivedan done.”

Prasang 1 – The Devoted Mother and Son from Gujarat

Both the mother and son were worthy recipients. Considering this, they set out for Vraj and reached Gokul. They had darshan of Shri Navneetpriyaji during Rajbhog. Afterward, they came to the meeting place and had darshan of Shri Gusainji. They offered their respects. Shri Gusainji asked, “When did you arrive?” They replied, “By your grace, we came and had darshan of Shri Navneetpriyaji during Rajbhog.” Then Shri Gusainji ordered, “Take Mahaprasad here.” He himself served them with his own hands. Then he sat in the meeting

place and took his meal.

Afterward, those Vaishnavs brought Mahaprasad. Shri Gusainji gave them his own betel (prasadi beeda) and then rested. Later, the Vaishnavs returned to their camp. In the evening, they came again for darshan. After darshan, Shri Gusainji began narrating discourse in his meeting place. These Vaishnavs also listened. When the discourse ended, the Brahmin Vaishnavs requested, “Maharaj! Kindly grant us Brahmasambandh.” Shri Gusainji instructed, “Observe a fast tomorrow. The day after, your Brahmasambandh will be done.”

They followed the instructions. The next morning, after bathing in Shri Yamunaji, they stood before Shri Gusainji with folded hands. Then Shri Gusainji performed Brahmasambandh for both mother and son in the presence of Shri Navneetpriyaji. After staying for some days, they requested, “Maharaj! If permitted, we wish to have darshan of Shri Govardhannathji and perform the Vraj pilgrimage.” Shri Gusainji granted permission, “Alright, go and return.”

They offered dandvat and departed. They had darshan of Shri Govardhannathji and completed the entire Vraj pilgrimage, then returned to Gokul and had darshan of Shri Gusainji. Shri Gusainji asked, “Have you completed the Vraj pilgrimage?” They replied, “By your grace, we have completed it after beholding your divine face.” Then they requested again, “O Compassionate One! What is your command now?”

Shri Gusainji said, “Serve Shri Thakurji.” Then they requested, “Our desire is to serve you.” Shri Gusainji asked, “How will you serve me?” They replied, “In the same way as Shri Thakurji is served, we will serve you. We will arrange the throne, bedding, and all items as for Shri Thakurji. We will spread the seat, fill the water vessel, offer bhog, and you will partake. We will sit outside. When the time comes, we will clear the bhog and perform achman and offer mouth freshener. Kindly grant us this way of seva.”

Shri Gusainji, being most compassionate and known as the fulfiller of devotees’ wishes, said, “If this method of seva is not revealed to anyone, I will come to your home and partake openly. But if anyone comes to know of it, I will not stay even for a moment.”

Bhav Prakash (Revealing the Sentiment): This is because this is a form of exclusive, internal seva. It is purely of inner sentiment and therefore cannot be revealed outwardly.

They accepted the command. No physical form of Shri Gusainji was installed; instead, they kept his form in their hearts. Afterward, both mother and son took leave of Shri Gusainji and returned to their home in Rajnagar. The mother said to the son, “You should marry, so your wife can assist in seva.” But the son’s mind was fully absorbed in seva. He replied, “It is best if wealth is used in divine seva. I do not wish to marry.” The mother tried in many ways to understand his mind, but he remained firm, so no marriage was arranged.

They built a new house. Inside it, they constructed a secluded temple. All arrangements were made exactly—temple, kitchen, store rooms, courtyard, water area, servants’ quarters—everything was arranged internally. Their living quarters were separate. The arrangement was such that no one would know a temple existed. Inside, everything including decorations, canopy, backdrop, and even a well was arranged. Outside, nothing was visible.

All temple cleaning and preparation were done in a state of purity. After preparing all items, they arranged the bhog properly, filled the vessels, and with folded hands meditated on the form they had seen in darshan. They prayed, “O Compassionate One! Shri Thakurji partakes by the command of Shri Mahaprabhuji, and you also partake by his command and your own wish.” Then they offered the bhog and came outside, singing kirtan.

Shri Gusainji, out of grace, came to partake and accepted the offering fully. At the proper time, they cleared the bhog, performed achman, offered mouth freshener—all according to the proper method. No aarti, bells, or outward display was done. Afterward, they distributed the Mahaprasad, cleaned the vessels, and completed all temple services. Then they fed the cow and finally sat to take Mahaprasad themselves. The taste of Mahaprasad was extremely divine, as Shri Gusainji himself had partaken.

In this way, they performed daily seva. If any Vaishnav happened to arrive unexpectedly, they would give Mahaprasad and send them away, not allowing anyone to stay. Over time, their wealth began to diminish. The son said to his mother, “The wealth is running low. Without wealth, seva cannot continue. If you permit, I will go abroad for one year and earn money.” The mother said, “Seva will be interrupted.” The son replied, “You continue seva as it is. I will return within a year.” The mother agreed, and the son left.

The mother continued seva alone. One day, while preparing vegetables, a thought arose in her mind that if her son were here, he

would help in seva. She completed the preparations and offered bhog. Then Shri Gusainji moved the bowl of vegetables aside. Later, during kirtan, when she returned to clear the bhog, she saw the vegetable bowl placed aside. She prayed, “Maharaj! Why did you not partake of the vegetables?” Shri Gusainji replied, “Where was your mind while preparing them?” She said, “It was on my son.” He said, “Why did your mind go to worldly thoughts? Therefore, I did not partake.” Such a divine voice occurred, like a voice from the sky, several times.

If any mistake occurred in the preparation—too salty or sour—she would pray the next day. He would say, “Did you take Mahaprasad or not?” She would reply, “Yes, Maharaj.” He would say, “Then why did you not notice?” In this way, direct divine communication continued. After some time, the son returned with wealth. Together, they resumed seva properly. Shri Gusainji began to show his grace and affectionate presence.

Bhav Prakash (Revealing the Sentiment): This shows that seva should be performed with full attention, as one serves the body, so one should serve the Lord—with complete care and awareness.

Thus, this mother and son were such recipients of Shri Gusainji’s grace, true devotees who understood his words as his very form and performed seva with deep feeling. Therefore, their account has no limit—how much can be described?

Varta 112 - One thief who lived in Delhi

Now the account of a sevak of Shri Gusainji, a thief who lived in Delhi, is described with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): He is a Tamasic devotee. In the divine play, his name is Turanga Gop. He manifested from Mansukha, therefore his form is of that sentiment.

Prasang 1 – The Thief of Delhi Becomes a Sevak

Once, Shri Gusainji came from Shri Gokulji to Delhi. There, many Vaishnavs brought offerings. One Vaishnav brought ornaments and clothes belonging to his daughter-in-law and said to Shri Gusainji, “Maharajadhiraj! I will go with you to Shri Gokulji and reside there. Please keep this bundle and take it along.” Shri Gusainji said to that Vaishnav, “Keep it here.” So he left it there.

At night, a thief came. He tied up all the offerings—wealth, clothes, utensils—and sent them away through another person. Then he picked up the entrusted bundle. As he held it, Shri Gusainji said, “This is someone else’s entrusted property. If it is taken, its owner will blame us. Therefore, leave this. Our own ornaments are kept separately, take those instead.” The thief left that bundle and went away.

The next day, the thief brought back all the items he had taken, along with some additional offerings from his own side. He came before Shri Gusainji and prayed, “All this belongs to you, please keep it.” He further said, “Maharaj! I am a thief. I have come into your refuge.” Shri Gusainji said, “We do not make a thief into a sevak.” The thief pleaded, “Maharaj! I will do exactly as you command, but please accept me into your refuge. You are God. There is no limit to your compassion.”

Then Shri Gusainji instructed him, “You cannot give up stealing. But show compassion, and speak the truth. Then your purpose will be fulfilled.” The thief said, “Maharaj! You have spoken the truth. My nature is to steal, I cannot live without it. But from now on, I will steal only from great places. I will not trouble the poor, and I will speak the truth.” The next day, Shri Gusainji, out of grace, gave him a name and

made him a sevak. The thief offered dandvat and left.

He went to another city. When he went to steal at other places, compassion arose, and he returned without stealing. Then, one midnight, he went to the palace of a king. Wearing fine clothes and pearl bracelets, he reached the gate. The gatekeeper asked, “Who are you? Where are you going?” He replied, “I am a thief. Can you not understand? I am going to the king.”

The gatekeeper thought, “This cannot be a thief. Perhaps he is a close attendant of the king, because no thief would say such a thing.” So he did not stop him. In this way, crossing seven gates, the thief reached where the king and queen were sleeping. He broke the lock of the jewel chamber, took the queen’s ornaments and jewelry, and came back to the gate.

The gatekeeper asked, “How did you go in and come out? Who are you?” He said, “I am a thief. I went to the king and have stolen these. Can you not see?” The gatekeeper thought he was joking, as no thief would speak like that. All the gatekeepers thought he must be on some royal duty and allowed him to go. The thief returned home, kept the ornaments, and slept.

In the morning, there was an uproar in the palace about the theft. People were sent to search for the thief, and the minister also went along. Around mid-morning, the thief was seen brushing his teeth. The minister asked, “Why are you brushing your teeth at this time?” He replied, “I went to steal at the king’s palace and brought the ornaments. I slept afterward and have just woken up.”

The minister went and informed the king, “A thief has been found.” The king said, “Bring him to me.” The thief was brought before the king. The king asked, “How did you steal?” The thief replied, “I asked my way through the gates, reached you, took the ornaments, and returned, telling the gatekeepers everything.”

The king said, “Bring the ornaments.” They were brought and shown to him. The king said, “Where can one find such a truthful person?” Then he told the minister, “He is the real minister. Give him responsibility.” From then on, the thief became a minister.

After some time, Shri Gusainji came there. The minister went to receive him. People said, “A king is coming.” Shri Gusainji said, “A minister is coming.” The minister came, offered full prostration, and said, “I am your thief. This position of minister has been given by

you.” Afterward, Shri Gusainji departed from there to Dwarka.

Bhav Prakash (Revealing the Sentiment): This account shows that no matter how full of faults a soul may be, if one comes into refuge, the Lord surely accepts them. Therefore, in Pushtimarg, refuge is the foremost principle. That thief became such a recipient of Shri Gusainji’s grace. Thus, how much more can be said of his account?

Varta 113 - Musician Tansen

Now, the sentiment of the discourse of Tansen of Gwalior, a Brahmin sevak of Shri Gusainji, singer of the Emperor, is being described.

Bhav Prakash (Revealing the Sentiment): He is a Rajasic devotee. In the divine play, his name is “Deepa.” Deepa is an intimate companion of Shri Thakurji. He has manifested from the gopa Mansukha, therefore he is of his emotional form.

This Tansen was born as a Brahmin in Gwalior. When he was about five years old, he came into the company of a mlechha. That mlechha was very skilled in the art of music, and he taught music to Tansen. Tansen began to sing very beautifully. After that, Tansen worshipped Saraswati. Then Saraswati gave him darshan and said, “Ask for whatever you want.” Then Tansen said, “May I attain perfection in ragas.” Saraswati said, “So be it.” In this way, giving a boon to Tansen, Saraswati disappeared. After that, when Tansen sang, deer would come running near him. He began to sing so beautifully.

Once he went to Delhi. There he went to the Emperor and sang for him. The Emperor, hearing his singing, became very pleased and gave him much wealth. The Emperor said to Tansen, “Stay with me.” After that, he fixed a monthly allowance for him. From that day, Tansen stayed with the king and began to attend the court and sing for the Emperor. In this way he lived. Later, whoever was considered skilled in singing, Tansen would go to them. Kings, great rulers, saints, and mahants all honored him. Knowing him to be the Emperor’s singer, they gave him much wealth. In this way, Tansen became famous around the world.

Prasang 1 – Tansen Meets Shri Gusainji

Once, it was a hot season day. Shri Gusainji was seated at Govind

Ghat. At that time, Govind Swami and other devotees were sitting nearby. At that time, Tansen came to Shri Gusainji to sing. Seeing Tansen, Shri Gusainji ordered, “Tansen, sing some kirtan.” Then Tansen sang a pada in Raag Lachhasarakh:

(राग लाछसारख | Rāga Lachhsārakh)

तेरे मन में कलो एक गुनरे जो तो मैं आवे तो प्रकास कररे। सप्त सुर तीन ग्राम इकइस मूछना जोइ सुर आवे तोपे

सोइ सुर भररे । हरन बुलाये, पगन पराये, मेहा बरसाये तोकों सरस्वती बररे। कहे मयां ‘तानसेन' सुनेरे गुनीजन,

सब गु नयन के पायन पररे।

If even one virtue settles within your mind, then when it comes to me, it reveals itself

with light. From the seven notes, the three scales, and the twenty-one melodic forms,

whichever note comes to you, fill yourself with that very note. The deer are called, the

feet move beyond, the clouds shower, and upon you Saraswati flows abundantly. Says

Miyan Tansen, listen O wise ones, he bows at the feet of all the virtuous.

✿✿✿

Hearing this, Shri Gusainji, knowing him as the Emperor’s singer, gave him 500 rupees. Then he also gave him one cowrie. Tansen asked, “Maharaj, why did you give this cowrie?” Shri Gusainji said, “Tansenji, you are the Emperor’s singer, so I gave you five hundred rupees for that. And this cowrie I have given after hearing your speech.”

Then Tansen requested Shri Gusainji, “Maharaj, please let me hear something greater from you, then I will understand whether the value you gave me is appropriate or not. Otherwise, how will I know?” Then Shri Gusainji smiled and looked toward Govind Swami. After that, he instructed Govind Swami, “Govinddas, sing some kirtan.”

Then Govind Swami sang in Raag Sarang:

(राग सारंग | Rāga Sārang)

श्रीवल्लभनंदन रूप अनूप स्वरूप कह्यो नहीं जाई। प्रगट परमानंद गोकुल बसत हैं सब जगत के सुखदाई। भिक्त

मुिक्त देत सबन को नज जन पै कृपा प्रेम बरखत अ धकाई ॥ सुखमय सुखरूप सुखद एक रसना कहालों बरनौं

'गो वंद' ब ल ब ल जाई ।

The form of Shri Vallabhanandan is incomparable, and His true nature cannot be spoken.

Manifest supreme bliss, He resides in Gokul and gives happiness to the entire world. He

gives devotion and liberation to all, and upon His own people He showers abundant grace and love. He is full of joy, the very form of bliss, giver of happiness, of one essence,

and how can this tongue fully describe Him—Govind, I offer myself again and again.

✿✿✿

After that, he sang another:

(राग सारंग | Rāga Sārang)

सु नरी सखी दुपहरी की ब रयां बै ठ झरोखन पोव त हार । ओंचका आय गये नंदनंदन मोतन कांकरी चतये डार। हों

सकुच मुख मो र ठाढ़ी भई गुरुजन लाज बचार । 'गो वंद' प्रभु पय र सक सरोम न सेन बताई भुजा पसार।

Listen, O friend, in the noon hour I sat by the window threading a garland. Suddenly

Nandanandan came and threw small pebbles of pearls toward my heart. I became shy,

turned my face, and stood still, thinking of the modesty before the elders. Says Govind,

the beloved Lord, the crown of lovers, gave a signal and stretched out His arms.

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Hearing these padas, Tansen was astonished. Then, folding his hands, he said to Shri Gusainji, “Maharaj, compared to these, my singing is like coarse cloth before velvet.” Then Tansen went near Govind Swami and requested, “Please be kind and teach me some singing.” Govind Swami said, “We, as sevaks of Shri Gusainji, do not even converse with anyone else.”

Then Tansen requested Shri Gusainji, “Maharaj, please make me your sevak.” Then Shri Gusainji gave him the Name. After that, Tansen offered one thousand coins to Shri Gusainji and requested, “Maharaj, please command Govind Swami to teach me this musical knowledge.” Then Shri Gusainji instructed Govind Swami, “Govinddas, teach him kirtan.” Tansen stayed with Govind Swami for some days and learned kirtan according to the path’s tradition. Then, receiving Shri Gusainji’s permission, he began to perform kirtan before Shrinathji.

Prasang 2 – Tansen’s Singing Before Shrinathji

Tansen used to perform kirtan in the presence of Shrinathji. Shrinathji was very pleased to hear his kirtan. Tansen used to take amal-pani, and because of that, a foul smell would come from his mouth. One day, while Tansen was singing before Shrinathji, a Vaishnav stopped him and said, “Do not take amal-pani. A bad smell comes from your mouth—how will it please Shrinathji?”

The next day, Tansen stopped taking amal-pani. Then during Rajbhog time, he began to sing kirtan, but the kirtan did not come out well. At that time, Shri Gusainji was showing a mirror to Shri Govardhannathji. Then Shrinathji said to Shri Gusainji, “Today the kirtan feels dull. Tansen is not singing properly. Tell him to sing well.” Then Shri Gusainji said to Tansen, “Why are you singing so dull today?”

Tansen replied, “Maharaj, I did not take amal-pani. A Vaishnav told me that a bad smell comes from it and it does not please Shrinathji, so I stopped. That is why this is happening.” Then Shri Gusainji instructed, “Do as you used to do before. In that, Shri Govardhannathji is pleased.” After that, Tansen again began taking amal-pani and sang beautifully. Shri Govardhannathji smiled, and Tansen received the darshan of that smile. Bhav Prakash (Revealing the Sentiment): In this discourse it is shown that in Pushtimarg, whatever pleases Shri Govardhannathji is the proper duty. That alone is the dharma of a follower of Pushtimarg.

Thus, Tansen was such a grace-filled devotee of Shri Gusainji.
Therefore, how much more can be said of his story?

Varta 114 - One Broker Bania

This is the sentiment of the story of a broker Bania from Rajnagar, who became a sevak of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, her name is Snehalata. She is the niece of Mansukha Gopa. Therefore, this is her inner spiritual form.

He was born in Rajnagar to a wealthy Bania. That Bania worked as a broker. When he reached the age of twenty, he was married. After some time, his parents passed away. Then he began working as a broker himself. He had ninety-nine thousand rupees tied in his cloth. Yet this Bania was greedy. He used to say, “If I had one lakh rupees, it would be good.” Therefore, he kept accumulating wealth. He was very restrained even in food and drink. He earned twelve annas daily, saved eight annas, and sustained himself with the remaining four annas.

After some time, Shri Gusainji arrived in Rajnagar, at Asarva, at the house of Bhaila Kothari. At that time, this Bania had come to Bhaila Kothari for some work. There he received the darshan of Shri Gusainji. He asked Bhaila Kothari, “Who is this? Where does he live? What is his name?” Bhaila Kothari replied, “He is Shri Gusainji, the direct form of God, the Lord of Gokul. His name is Shri Vitthalnathji, and we are all his sevaks.”

The Bania said, “It would be good if I too become his sevak.” Then Bhaila Kothari requested Shri Gusainji, “Maharaj, this Bania wishes to become a sevak.” Shri Gusainji smiled and looked at him. The Bania prayed, “Maharaj, kindly make me your sevak.” Then Shri Gusainji gave him the Name. After that, the Bania returned home. The next day, he brought his wife and had her also initiated. After this, Shri Gusainji proceeded to Dwarkaji.

Prasang 1 – The Offering of the False Coconut

Once again, at another time, Shri Gusainji was traveling to Gujarat, to Dwarkaji, for the darshan of Shri Ranchhodji. On the way, he stayed at the house of Bhaila Kothari in Rajnagar Asarva. While passing along the road, this Bania had a darshan of Shri Gusainji and accompanied

him to Bhaila Kothari's house. He remained engaged in Shri Gusainji's service until midday. Then he felt thirsty and returned home.

On the way, he thought, "How can I offer dandvat without bringing anything in my hands?" His wife said, "Today you have not earned anything, nor brought anything." He insisted, "Give me something." Looking around, they found a defective coconut. He said, "I will take this." He carried that defective coconut and went to Shri Gusainji. He placed it before him as an offering and did dandvat. All the Vaishnavas said, "Maharaj, he has deceived us, and he is even trying to deceive you." Shri Gusainji said, "Vaishnavas, what are you saying?"

The broker himself said, "They are speaking the truth. O Maharaj, I have ninety-nine thousand rupees. If it becomes one lakh, I will be called wealthy. I live on four annas and save eight annas." Shri Gusainji became pleased with him and said, "He has spoken the truth. He has openly expressed his inner feelings." Then Shri Gusainji ordered, "Now establish Shri Thakurji and serve Him. Your purpose will be fulfilled, and you will attain welfare."

The Bania said, "Maharaj, please tell me a service in which no expense is required." Shri Gusainji replied, "Perform mental (manasi) seva. It will not cost you anything." The Bania requested, "Maharaj, please explain the method of manasi seva so that I may perform it properly." Shri Gusainji explained to him the daily and festival methods in full detail.

Following that method, he began performing seva. With a focused mind, he installed Shri Thakurji in his heart and served with devotion. Once, during a festival, he prepared kheer. When the kheer was ready, he added sugar. He added too much sugar and then began removing some. At that moment, Shri Thakurji appeared, held his hand, and said, "What of yours is being spent here that you are taking it back?" Then the broker thought to himself, "Now all this wealth should be used for Shri Thakurji." He went to Shri Gusainji, made a request, and established Shri Thakurji. Then all his wealth was used in the service of Shri Thakurji.

Bhav Prakash (Revealing the Sentiment): The principle shown here is that in the Pushtimarg, Shri Thakurji accepts each soul according to its natural disposition. Such is the compassionate Lord, affectionate to His devotees. Therefore, in whatever way possible, a Vaishnava should engage in Bhagavad-seva and never turn away from it.

That broker was such a recipient of the grace of Shri Gusainji and belonged to Bhagavan. How much more can be said about his story?

Varta 115 - Benidas and Damodardas, brothers

from Surat

Now the sevaks of Shri Gusainji, Benidas and Damodardas, both brothers of the Bania community, lived in Surat. The sentiment of their account is described.

Bhav Prakash (Revealing the Sentiment): These are sattvik devotees. In the divine play, their names are “Veera” and “Dheera.” These Veera and Dheera are companions of Vishakhaji’s sakhi Sauraseni; they are her two sakhis. From them they manifested, therefore they are of their emotional form. Thus Benidas is the manifestation of Veera, and Damodardas became Dheera.

Both of them were born in Surat in a wealthy Bania household. Their father ran a cloth shop. When both brothers were about ten to twelve years old, their parents arranged their marriages. After some time, their parents passed away. Then both began managing the shop.

Prasang 1 – First Darshan and Initiation

Once Shri Gusainji was residing in Rajnagar at the house of Bhaila Kothari. Benidas and Damodardas, both brothers, were running a cloth shop in Surat. They came to Rajnagar to purchase cloth. They had business relations with Bhaila Kothari, so they came to meet him. At that time, both brothers had darshan of Shri Gusainji. The darshan was extremely divine and extraordinary. Then both brothers said to Bhaila Kothari, “If you can make us his sevaks, it would be good.” Bhaila Kothari became pleased and requested Shri Gusainji, “O Lord! Please be merciful and accept them into your refuge. They are requesting to become sevaks.”

Then Shri Gusainji gave both brothers the Name. After staying a few days in Rajnagar, they returned to Surat. Thereafter, every night they attended gatherings of Bhagavad-katha.

Prasang 2 – Journey to Braj and Receiving Seva

One day both brothers discussed in the marketplace, “It would be good if we go to Braj and have darshan of Shri Gusainji.” Then they returned home. Both had wives. Benidas, being the elder, had two sons, and Damodardas had one son. All three sons had wives living in the household.

Both brothers handed over the shop and household responsibilities to their sons and said, “We are going on a pilgrimage to Braj. By the Lord’s wish, we may return in five to seven years. Do not wait for us; take care of the home properly.” Having arranged everything, both set off for Braj. They went directly to Gokul. They arrived before Utthapan, when the Lord had just risen from rest. They had darshan of Shri Gusainji.

Shri Gusainji asked, “Benidas, Damodardas! When did you arrive?” They replied, “O Lord! We have just arrived.” Shri Gusainji asked, “Benidas! Have you taken Mahaprasad?” Benidas replied, “How could we take it without having your darshan?” Shri Gusainji instructed, “Take Mahaprasad here tonight.” They took a house, arranged their belongings, and had darshan of Utthapan. Then they had darshan of all seven temples.

Afterward, they had darshan of Shri Navneetpriyaji’s Sen. Then Shri Gusainji returned to his seat and instructed them to take Mahaprasad. They requested, “O Lord! First you partake, then we will take.” Shri Gusainji ate first, and then Mahaprasad was served to both brothers, which they accepted.

Bhav Prakash (Revealing the Sentiment): This account shows that it is not proper for a sevak to take Mahaprasad before the Guru has partaken.

After that, Shri Gusainji began narrating katha, and both brothers listened from his divine mouth. Then they prayed, “O Lord! Please now grant us Brahmasambandh.” Shri Gusainji had them observe a vow and then granted Brahmasambandh before Shri Navneetpriyaji. After Rajbhog Aarti and Anosar, Shri Gusainji returned to his seat. They offered gifts and asked, “O Lord! What is your command now?” Shri Gusainji said, “Perform the seva of Shri Thakurji.”

They requested, “O Maharaj! We wish to first have darshan of Shri Govardhannathji and complete the Braj pilgrimage.” Shri Gusainji said, “That is good. Complete the pilgrimage and then perform seva.” They stayed in Gokul for three days and then went to Shrinathji’s abode. After having darshan of Shri Govardhannathji for a few days,

they completed the entire Braj Yatra and returned to Gokul.

They had darshan of Shri Gusainji and offered prostrations. Shri Gusainji asked, “Have you completed the Braj pilgrimage?” They replied, “By your grace, we have completed it.” Shri Gusainji then instructed, “Now perform seva.” Benidas said, “O Maharaj! We will perform seva only when Shri Thakurji speaks and accepts it. If we must ask and take, then we will do seva.” Shri Gusainji replied, “Perform seva with devotion. Shri Thakurji will fulfill all your desires.”

Then Shri Gusainji established seva for them. They learned all methods of seva from Vaishnavas. One brother prepared the materials, the other performed adornment. Daily they had Mangala darshan of all seven forms. They invited two Vaishnavas daily for Mahaprasad. After Rajbhog, they would offer bhog and then call Vaishnavas to partake Mahaprasad, after which they themselves would eat. In this way, they performed seva daily with devotion. Shri Thakurji began revealing divine affection to them.

Prasang 3 – Desire to Serve Guru and Vaishnavas

One day Shri Thakurji said, “I am pleased with you. Ask for something.” They replied, “By Shri Gusainji’s grace, we have everything. But we have one desire—to serve Shri Gusainji.”

Bhav Prakash (Revealing the Sentiment): This shows that serving the Guru is even more rare than receiving from Thakurji.

Shri Thakurji said, “Do it.” Later, Shri Gusainji asked, “Benidas, does Shri Thakurji show you affection?” They replied, “By your grace, He speaks to us.” Shri Gusainji asked, “What did He say?” They replied, “He told us to ask for something. We asked for your seva, and He permitted it.” Then Shri Gusainji instructed them to serve in the flower house, betel house, and store. They replied, “O Maharaj! We will serve you, but we will not do those services.” Shri Gusainji then said, “Serve as my attendants.” They happily accepted.

One brother would sleep at home, the other in the temple, and in the morning they would gather and sing kirtan. When Shri Gusainji awoke, one would assist with brushing his teeth, the other would clean and arrange the bedding. Together they would massage him with oil and bathe him.

Bhav Prakash (Revealing the Sentiment): This shows that Shri

Thakurji should not be left alone at night, as He is like a child and may feel afraid.

They continued both Bhagavad seva and Guru seva with devotion. At night, they listened to katha and Vaishnava discussions. One day, pleased with their service, Shri Gusainji asked, “What is your wish?” They replied, “O Compassionate Lord! Now we desire to serve Vaishnavas.”

Bhav Prakash (Revealing the Sentiment): Serving Vaishnavas is extremely rare. One may become a sevak of Thakurji or Guru, but becoming a sevak of Vaishnavas is very difficult. It is only accomplished by the grace of the Lord and Guru.

Shri Gusainji granted permission. They began serving more Vaishnavas—first two, then five daily—inviting a new Vaishnava each day and preparing fresh seasonal offerings. In this way, they performed the service of Thakurji, Guru, and Vaishnavas for four to five years. Vaishnavas became pleased and praised them.

Later, they requested permission to bring their family to Gokul. Shri Gusainji agreed. They brought their entire family from Surat. All had darshan, received initiation, and Brahmasambandh. Together they performed Braj Yatra and returned. After some time, they requested permission to return to Surat. Shri Gusainji happily granted leave. Back in Surat, they continued seva properly. Both brothers did adornment, their wives prepared materials, daughters-in-law handled arrangements, and sons managed business.

They served Thakurji up to Rajbhog, then invited four to five Vaishnavas daily for Mahaprasad. They regularly attended Bhagavad-katha gatherings and sent beautiful offerings yearly to Shri Gusainji. Thus they continuously performed Bhagavad seva, Guru seva, and Vaishnava seva. Shri Thakurji continued to show affection.

Bhav Prakash (Revealing the Sentiment): The essence of this account is that there is no fruit equal to seva. Therefore, a Vaishnava should remain engaged in seva with love and devotion. Then the Lord becomes immediately pleased.

Thus Benidas and Damodardas were such highly graced devotees of Shri Gusainji. Their account is limitless—how much can be described?

Varta 116 - Janardan Das Kshatri of Agra

Now the sentiment of the sevak Janardan Das Kshatri of Agra, who is a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): He is a Rajasic devotee. In the divine play, her name is “Chapla.” She is the sakhi Sauraseni of Bisakhaji, and has manifested from her. Therefore, this is her inner devotional form.

Janardan Das was born in Agra in a Chopda Kshatri family. That Kshatri was a very good man, and he also possessed great wealth. Near his house lived Vaishnavs. From the age of five, Janardan Das began going to the houses of Vaishnavs. Those Vaishnavs, recognizing him as a divine soul, would give him Mahaprasad and say, “You are a divine being. Grace will soon come upon you.” In this way, when Janardan Das reached the age of eighteen, he was married. His wife was also a divine soul. After some time, his parents passed away. Then Janardan Das began going regularly to the gatherings of Vaishnavs and would listen to discourses and discussions of Bhagavad Varta.

Prasang 1: Journey to Gokul and Receiving Seva

Once, four or five Vaishnavs set out from Agra to go to Shri Gokul for the darshan of Shri Gusainji. Along with them, Janardan Das Chopda Kshatri also went from Agra to Gokul for the darshan of Shri Gusainji. There, Janardan Das had the darshan of Shri Gusainji. It was as if he beheld the direct form of Shri Purna Purushottam, whose beauty surpasses millions of Kamadevas. Then Janardan Das humbly prayed to Shri Gusainji, “O Maharajadhiraj! Please grant me refuge.”

Shri Gusainji said, “Yes, yes, I will give you the Name and accept you in refuge. Go, bathe in Shri Yamunaji and return.” Janardan Das offered full prostration and went to bathe in Shri Yamunaji. After bathing, he returned and requested again, “O Maharajadhiraj! Please grant me the Name.” Then Shri Gusainji bestowed the Name upon Janardan Das and also granted him the darshan of Shri Navneetpriyaji. After that, Shri Gusainji performed the Anosar of Shri Navneetpriyaji and came to his seat, sitting upon the cushion.

Janardan Das, along with all the Vaishnavs, offered full prostration and prayed, “Please keep me in the seva of your lotus feet.” Shri Gusainji then kept him in his personal service. By serving Shri Gusainji, Janardan Das became very pleased. Shri Gusainji would say, “Janardan Das Chopda is a greatly graced devotee of Bhagavan.” Later, Janardan Das requested, “O Maharajadhiraj! Please bestow seva upon me.”

Then Shri Gusainji, being pleased and compassionate, established the seva of Shri Balmukundji upon his head. He personally bathed the deity with Panchamrit and taught him all the procedures. After that, Janardan Das returned to Agra and began performing seva at his home. Later, when Shri Gusainji came to Agra, he had his wife initiated with Naam Nivedan. Janardan Das remained constantly absorbed in seva day and night. He would offer the best possible materials. He would adorn Shri Thakurji with various kinds of clothes and ornaments.

In this way, many days passed. Shri Thakurji would not remain even for a moment without Janardan Das. Whatever was desired, He would ask from him and would speak with him. If Janardan Das had to go somewhere for work, Shri Balmukundji would say, “I will come with you. Where are you going?” Janardan Das would reply, “O Maharajadhiraj! I will return very soon.” But Shri Thakurji would not agree.

Janardan Das could not remain without Shri Balmukundji. And Shri Thakurji would insist, “Janardan Das! I will come with you.” Such was the deep affection Shri Balmukundji had for him. Janardan Das would again say, “O Maharajadhiraj! I will return very quickly.” After finishing his work and returning, Shri Balmukundji would say, “Janardan Das! You have come?”

In this way, Shri Balmukundji continued to behave with Janardan Das as long as he lived. Many days passed like this. Then Janardan Das’s wife passed away. After that, he came and lived in the house of Shri Gusainji.

Prasang 2: Refusal to Remarry and Steadfast Devotion

Janardan Das had a friendship with Madhav Das Kapoor. Once Madhav Das said to him, “Janardan Das! You have the command of Shri Gusainji, so you should marry again.” Janardan Das replied,

“Listen, brother Madhav Das. You are also a sevak, and I am also a sevak of Shri Gusainji. Shri Gusainji knows you, and he knows me as well. If he has given you such an instruction, why has he not given the same to me? Then how can I marry? It means it is not his wish. And if it were his wish, then instead of telling you, he would have told me directly. Does it take any time to say so?”

Hearing this, Madhav Das became silent. In this way, Janardan Das remained as he was and did not remarry. For the rest of his life, he continued performing seva. Janardan Das was such a firmly devoted and graced devotee of Shri Gusainji that Shri Gusainji was always pleased with him. He always remained in the command of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that a Vaishnav should not have attachment to worldly matters at all. One should have love only for the Lord and perform His seva. Janardan Das was such a greatly graced devotee of Shri Gusainji that his story cannot be fully described.

Varta 117 - Tarachand Bhai of Gujarat

Now the sevak of Shri Gusainji, Tarachand Bhai, who lived in Gujarat, his account is being explained with its inner sentiment.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In the divine play, her name is “Bachan Chaturi.” Therefore, there is great cleverness in her speech. She has manifested from “Sorseni,” hence that is her inner devotional form.

He was born in Gujarat in a baniya family. At that time, an epidemic came to the village. When he was about ten days old, both his parents passed away. After that, he had one uncle. That uncle kept this child with him, raised and nourished him, and brought him up. That uncle was a Vaishnav. In his house, daily assemblies of Bhagavad discussions took place. In those, this child would daily listen to divine discourses. Then a thought arose in his mind: “If I go to Gokul and become a sevak of Shri Gusainji, that would be good.” While thinking like this, after some days, a group of Vaishnavs from the village set out for Gokul. Along with that group, Tarachand also went.

Prasang 1 – Arrival in Gokul and Initiation

Tarachand Bhai came to Gokul for the darshan of Shri Gusainji. After having his darshan, he made a request: “Maharajadhiraj! Please give me a name (initiation).” Then Shri Gusainji ordered: “Go, bathe in Yamuna River and then come.” Then Tarachand Bhai went to bathe in the Yamuna. After bathing, he returned. Then he again requested: “Maharajadhiraj! Now please accept me in your refuge.” Then Shri Gusainji gave him the name. After that, it was the time of Rajbhog of Shrinathji Navneetpriyaji. The Rajbhog was offered.

Afterwards, Shri Gusainji, out of grace, performed Brahmasambandh for Tarachand Bhai in front of Navneetpriyaji. Then the doors for Rajbhog darshan were opened. Tarachand Bhai had darshan of Navneetpriyaji and became very pleased. After that, Shri Gusainji performed the Rajbhog aarti and completed the offering, then returned to his sitting place. All the Vaishnavs came together, offered dandvat pranam, and sat down. Shri Gusainji resolved all the questions of the Vaishnavs.

Then Tarachand Bhai also came, offered a full prostrated dandvat, and sat. After dismissing all the Vaishnavs, Shri Gusainji went inside for a meal. After eating and taking betel, he returned to his seat and sat on cushions. Then Shri Gusainji ordered Tarachand Bhai: “Get up, take Mahaprasad.” Tarachand Bhai took Mahaprasad. After that, he requested: “Maharaj! I have a desire to serve in royal duties for some days.” Then Shri Gusainji kept Tarachand Bhai in his personal service.

Prasang 2 – Instruction and Stabilizing the Mind

One day, Tarachand Bhai’s mind went toward some matter. Then Shri Gusainji instructed him: “Do not let your mind go into such matters.” After that, Tarachand Bhai requested: “Maharajadhiraj! Who has come before you and spoken falsely? Please tell me, so that I may know.” Then Shri Gusainji said: “Why? Do you not understand? Would I listen to what someone else says? I am telling this for your protection.” Hearing these words from Shri Gusainji’s lotus mouth, Tarachand Bhai accepted the instruction.

Then Tarachand Bhai requested again: “Maharaj! Please kindly tell me a way by which my mind may become steady.” Then Shri Gusainji instructed him: “You should daily recite the ‘Sarvottam Stotra.’ By that, all your tasks will be accomplished.” Hearing this, Tarachand Bhai became very pleased. From that day onward, he began to recite the Sarvottam Stotra daily. Therefore, a Vaishnav should follow the words of elders.

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that a Vaishnav should not speak falsely before the Guru. One should not conceal any matter, otherwise it becomes an offense. One should accept the Guru’s instruction with virtue.

Also, the nature of the Sarvottam Stotra is explained—that however restless the mind may be, if one recites the Sarvottam Stotra with faith and pure understanding, the mind becomes steady and one attains the highest result.

Thus, that Tarachand Bhai is such a sevak of Shri Gusainji, a greatly graced devotee, upon whom Shri Gusainji is always pleased. Therefore, his account has no end—how much can be said about it?

Varta 118 - One mlechchh of Mahavan.

Now, one sevak of Shri Gusainji was a mlechchh, who lived in Mahavan. The inner sentiment of his story is as follows:

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the divine play, her name is 'Gohani'. She moves behind Shri Thakurji constantly. She is deeply attached to His form. She is Madhuri, a companion of Bhama, and has manifested from her; therefore, she is of her sentiment-form.

One day, Gohani went into the forest following Thakurji. There, Thakurji saw her and said, "Gohani! Go quickly and call Shridama." Gohani replied, "Maharaj! I cannot bear separation from You. Therefore, please send someone else. I come secretly to the forest, hiding from my in-laws and family, just to have Your darshan. If this secret becomes known, my coming to the forest will stop. Without Your darshan, my life cannot remain. Thus, Maharaj, I am dependent." Then Thakurji called his friend Subal and said, "Go quickly and bring Shridama. Today we will play a new game."

Subal went and told Shridama, "Come quickly, today there will be a new game." Shridama came quickly, offered obeisance to Thakurji, and then they played. After some time, Thakurji became tired. Then Gohani brought sweet fruits from the forest, prepared them, placed them in leaf bowls, and brought them. She said, "Maharaj, please partake." While she was speaking, a drop of saliva came from her mouth and fell into the food. Gohani did not realize this, but Shridama saw it. Then Shridama said, "O foolish one! You are offering your own contaminated food to Thakurji? Become born in a mlechchh womb!"

Gohani became frightened and prayed to Thakurji, "Maharaj! I did not know. Please forgive my offense." Thakurji said, "The offense happened unknowingly. But how can Shridama's words become false? Therefore, you will be born in a mlechchh womb, but your liberation will occur."

Thus, about twenty kos away from Mahavan, in a village, he was born in a mlechchh family. When he became eighteen years old, his parents

died. He had an uncle who lived in Mahavan, so she came to live at his house.

Prasang 1 - The Mlechchh Receives Grace

At one time, Shri Gusainji came to Raman Reti. There, he was giving the Ashtakshar mantra to the child of a Vaishnav and accepting him as a sevak. At that time, this mlechchh had come to gather dry wood. He received the darshan of Shri Gusainji, which was extremely divine and extraordinary. Then he thought to himself, “It would be good if I become his sevak.” From then on, he would come every evening to Gokul and take darshan of Shri Gusainji. At night, he would sleep at Thakurani Ghat, tying his cloth bundle. One day, he accidentally touched Shri Gusainji’s water vessel. At that time, Shri Gusainji went in the early darkness to bathe in the Yamuna River.

Bhav Prakash (Revealing the Sentiment): Because in the scriptures, bathing at home with cold water is said to be at fault.

So Shri Gusainji had gone to bathe. In the darkness, his foot touched the head of that mlechchh. At that moment, Shri Gusainji uttered the Ashtakshar mantra three times. Then he bathed in Yamunaji and returned home. After that, the mlechchh came and sat among the Vaishnavs and said, “I am a sevak.” Then all the Vaishnavs asked Shri Gusainji about this. Shri Gusainji, being pleased, told them everything and said, “Let him sit at some distance.”

From then on, the mlechchh would come daily to the doorway, take darshan, and leave. Wherever Shri Gusainji went—whether to Shrinathji’s temple or on travels—that mlechchh would also go along with him. But without having darshan of Shri Gusainji, he would not even take water. Such grace was bestowed upon him. Later, when Shri Gusainji performed his divine disappearance (antardhan lila), that mlechchh, in separation from him, also gave up his body.

Bhav Prakash (Revealing the Sentiment): The intention of this story is that one who has firm faith in the words of the Lord (Shri Gusainji), his task is accomplished immediately.

Thus, that mlechchh was such a recipient of grace and a true Bhagavadiya of Shri Gusainji. Therefore, how much more can be said about his story?

Varta 119 - One Kshatrani of Agra

Now, one sevakini of Shri Gusainji was a Kshatrani who lived in Agra. The inner sentiment of her story is as follows.

Bhav Prakash (Revealing the Sentiment): She is a rajas devotee. In the divine play, she is a 'Brajangna'. She remains attached day and night to household duties. When the Lord returns from the forest to Braj, she receives His darshan and becomes overwhelmed. After that, she again becomes absorbed in household work. She has manifested from Madhuri; therefore, she is of her sentiment-form.

She was born in Agra in a Kshatriya household. When she was eight years old, she was married. Her husband was ill, and her entire life passed in serving him. When she became thirty-five years old, her husband died. Then women of her community gathered. She began to weep greatly. All of them were Vaishnavs, and they said, "O lady! Whatever was destined has happened. What will come from weeping now? Therefore, become a Vaishnav and engage in Bhagavad-seva; then you will not experience suffering." She said, "How can I become a Vaishnav? You tell me."

They replied, "In a few days, Shri Gusainji will come here. Then we will tell you. You should go to his refuge and become his sevak, and establish the seva of a divine swarup." She said, "When Shri Gusainji comes, please inform me. I will become his sevak." After some days, Shri Gusainji came to Agra from Shrinathji Dwar. The women of her community said, "O lady! Shri Gusainji has arrived. If you wish, go to his refuge."

Then that Kshatrani went to Shri Gusainji and prayed, "Maharaj! Please accept me as your sevak." Shri Gusainji bestowed grace upon her and gave her the Name.

Prasang 1 - The Kshatrani's Seva and Negligence

That Kshatrani, after receiving Name and samarpan from Shri Gusainji, prayed, "Maharaj! I have a desire for seva. Please kindly establish a swarup for me." Then Shri Gusainji placed upon her head a swarup of Shri Lalji and instructed her in all types of daily and festival seva. She began serving Shri Lalji. However, her mind remained

greatly attached to worldly matters. In the morning she would say, “Let me finish household tasks, let me meet so-and-so,” and in this way she would delay the seva of Shri Lalji daily.

Later, Shri Gusainji again came to Agra. Then Shri Thakurji said to Shri Gusainji, “This Kshatrani’s mind is very much in worldly matters.” One night, after putting Thakurji to rest, she came for the darshan of Shri Gusainji. Then Shri Gusainji said to her, “If you are unable to properly perform seva of Thakurji, then bring Him back to me. Why do you delay so much due to worldly work?” The Kshatrani prayed, “Maharajadhiraj! From now on, I will do everything quickly.”

But again she began delaying. Then Shri Gusainji told the Vaishnavs of Agra, “In that lady’s house is Thakurji. You should perform His seva.” The Vaishnavs said, “Maharaj! How will she allow us to serve her Thakurji?” Shri Gusainji replied, “The Lord will not accept seva from her for some time. Due to distress (udveg), obstruction (pratibandh) will arise.”

Bhav Prakash (Revealing the Sentiment): The intention here is that three things obstruct seva: distress (udveg), obstruction (pratibandh), and enjoyment (bhog). From distress comes obstruction, and from obstruction comes worldly indulgence. Therefore, a divine soul should consciously renounce all three. This has been explained in detail by Shri Acharyaji Mahaprabhu in the explanation of ‘Sevaphal’.

After some days passed, one morning, when two gharis of the day had passed, the Kshatrani was spinning thread. Suddenly, a wall fell from above onto her, and both her hands were broken. Hearing this, Vaishnavs came to her house. The Kshatrani said to them, “Take Shri Thakurji from here.” Then those Vaishnavs respectfully took Thakurji from her house and established Him in their own home.

Bhav Prakash (Revealing the Sentiment): The intention is that although this Kshatrani’s soul was divine, her body and mind were of an asuric nature. Therefore, the Lord did not accept seva from her.

Those Vaishnavs, remembering the words of Shri Gusainji, lovingly performed the seva of Thakurji. The Kshatrani, however, felt great regret. She was such a recipient of grace from Shri Gusainji—how much more can be said of her story?

Varta 120 - Two Bhils lived on the road to

Dwarkaji

Now the devotional sentiment of the account of the two Bhil sevaks of Shri Gusainji, who lived on the road to Charikaji, is being described.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, they belong to the group of “Pulidini.” They manifested from “Madhuri,” therefore such are their devotional sentiments.

Prasang 1 – The Transformation of the Two Bhil Devotees

Once, Shri Gusainji traveled from Shri Gokul to Dwarkaji for the darshan of Shriranchhodji. At that place, these two Bhils dressed themselves in fine clothes and, pretending to be travelers, came and stayed near the camp of Shri Gusainji. In truth, the Bhils had come with the intention of stealing. But all the officials, storekeepers, sevaks, and attendants stopped them. Then Shri Gusainji himself said, “Let them stay.”

Later, during the night, Shri Gusainji gave his leftover prasadi food to those Bhils. The moment the two Bhils accepted it, their minds were transformed. The entire night they stood guard over Shri Gusainji’s camp. At dawn, those Bhils humbly prayed to Shri Gusainji, “Maharajadhiraj! Please now show mercy upon us and make us your sevaks.” They stood before Shri Gusainji. Then Shri Gusainji mercifully bestowed the Name upon both Bhils and accepted them as sevaks.

Afterward Shri Gusainji said, “Go bathe, then I shall formally make you sevaks.” Then both Bhils went, bathed, returned with folded hands, and Shri Gusainji accepted them. Thereafter Shri Gusainji went to Dwarkaji, had darshan of Shriranchhodji, and then returned to Shri Gokul. Those two Bhils accompanied Shri Gusainji, standing guard and keeping watch. In Shri Gokul, both Bhils had darshan of all seven

swaroops and of the Vallabh lineage. They bathed in Shri Yamunaji and became extremely joyful.

After staying in Shri Gokul for some days, they prayed to Shri Gusainji, “Maharajadhiraj! In our hearts there is a desire to perform the Braj pilgrimage and to have darshan of Shri Govardhannathji. If you permit us, then we shall go.” Then Shri Gusainji gave this command to the two Bhils, “Very good, go and return.”

Receiving Shri Gusainji’s permission, the two Bhils departed. Performing the forest pilgrimage and circumambulation, they arrived at Shri Giriraj. There they climbed the hill and had darshan of Shri Govardhannathji. Then, becoming extremely joyful within their hearts, both said, “Blessed indeed is our fortune, that through the grace of Shri Gusainji we have received darshan of such bliss. Otherwise we were extremely wicked and of corrupt understanding. How could we ever have attained darshan of such joy?”

Thereafter the two Bhils completed the forest pilgrimage, again had darshan of Shri Govardhannathji, and returned to Shri Gokul. Offering full prostrated obeisance to Shri Gusainji, they prayed, “Maharajadhiraj! If there is permission, then now we shall return to our homeland and home.” Then Shri Gusainji instructed them, “Remain some more days and experience further joy of Shri Gokul.”

So they stayed some additional days in Shri Gokul. They had darshan of all seven swaroops and of the Vallabh lineage. They listened to the discourses flowing from the holy mouth of Shri Gusainji. Afterward one of them said, “Maharaj! By your grace we have seen immense happiness. We have attained tremendous bliss. Otherwise, how could such joy ever have been destined for great sinners and wicked ones like us? Now please grant permission for us to return to our homeland.” Then Shri Gusainji said to those Bhils, “Very good.”

After that, both Bhils offered many gifts to Shri Gusainji. Then Shri Gusainji gave them prasadi gifts and draped two prasadi upper garments upon them before sending them off. Shri Gusainji bestowed immense grace upon them. Thus the two Bhils took leave from Shri Gusainji at Shri Gokul and departed for their homeland.

On the way, there was a festival at the house of a Brahmin Vaishnav. The two Bhils had stopped near a pond there. That Brahmin Vaishnav saw their tilak and kanthi and came to invite both of them from the pond to partake of mahaprasad. Then the two Bhils said to that Brahmin Vaishnav, “We do not accept food touched by just anyone.”

Then Brahmin Vaishnav asked their caste. The two informed the Brahmin Vaishnav of their caste. Hearing this, the Brahmin Vaishnav turned around his upper cloth and began dancing in joy. Leaving the kitchen, all the Vaishnav Brahmins came and respectfully brought the two Bhils along. Then all of them said to the Bhils, “We too are sevaks of Shri Gusainji.” Then both Bhils accepted mahaprasad at that Brahmin Vaishnav’s house. After that, they returned to their homeland.

Later, those Bhils had all the people of their household initiated as sevaks of Shri Gusainji. Those Bhils became great devotees of Bhagavan. All eight watches of the day they chanted the divine Name. They abandoned all their wicked deeds. Thereafter they began sustaining themselves through farming. Thus those Bhils became such grace-filled devotees and recipients of Shri Gusainji’s mercy. Therefore, how far can their sacred story truly be described?

Varta 121 - One young boy of a Brajvasi

Now the devotional sentiment of the account of a young Brajvasi boy, a sevak of Shri Gusainji, who was twelve years old and lived in Sakarwa, is being described.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, his name is “Manorupa.” He performs the duty of guarding the house of Nandarayji. He manifested from “Nagari,” therefore such are his devotional sentiments.

In Sakarwa, this boy was born in a Gujar family. When he became twelve years old, he began going to the fields. He sowed fields, plowed with oxen, and performed all kinds of farming work. Once, a renounced Vaishnav came to his house to collect grain. This boy gave that renounced Vaishnav two measures of grain. From that, the renounced Vaishnav gave one measure to another holy man. The boy saw this. Then the boy asked the renounced Vaishnav, “Why did you give your grain to another person? We would have given you more.”

Then the renounced Vaishnav said, “In farming, while grain is produced, there is also much violence toward living beings. Therefore, from that grain, a portion should be given to others. By this, that fault is reduced.” Then the boy reflected, “From today onward, I will never again perform work that causes violence to living beings.” Afterward, the boy asked that renounced Vaishnav, “Show me such a path by which my upliftment may occur. From today onward, I shall never again perform any act that causes violence to living beings.”

Then the renounced Vaishnav said, “Go to Gopalpur and become a sevak of Shri Gusainji. Thereafter perform the service of Shri Govardhannathji. Then your upliftment will occur.” Then that boy came from Sakarwa to Gopalpur. Thereafter he became a sevak of Shri Gusainji and received the Name.

Prasang 1 – The Boy Who Guarded Shrinathji’s Chickpea

Field

After becoming a sevak of Shri Gusainji, that boy said, “Maharaj! Now please tell me what service I should perform.” Then Shri Gusainji assigned him the duty of guarding Shrinathji’s chickpea field. Shri Gusainji also called the officer and storekeeper and instructed them, “Regularly send Shrinathji’s mahaprasad to him at the field.”

In the month of Phagun, the crop ripened. At that time, a large group of Vaishnavs arrived. The officer and storekeeper became occupied in caring for those Vaishnavs and forgot to send food to the boy. The boy became extremely hungry. Sitting in the field, he began speaking angrily.

Then Shri Govardhannathji came there in the form of a ten-year-old boy and said to that Brajvasi boy, “Why do you not eat the chickpeas? You are hungry, are you not? Why are you speaking angrily?” Then the Brajvasi boy replied to Shri Govardhannathji, “How can I eat these chickpeas? These chickpeas belong to Devdaman.”

After one prahar of the night had passed, Shri Govardhannathji again came in a youthful form to the chickpea field and said to him, “Give me some chickpeas to eat.” Then that Brajvasi boy scolded him and said, “If you touch these chickpeas, then you will see what happens. I will beat you.”

Afterward, Shri Gusainji completed the seva and shayan arati of Shri Govardhannathji, descended from the hill, returned to his sitting place, sat upon his cushion and seat, and engaged in devotional discussions until midnight. Then Shri Govardhannathji came to Shri Gusainji and said, “Today that Brajvasi boy sits hungry in the chickpea field and speaks angrily.”

At that very moment Shri Gusainji called the storekeeper and cook and became displeased with them. Immediately mahaprasad was sent to the boy in the field. Thereafter, every day Shri Gusainji personally kept concern for that Brajvasi boy. He would say to Shri Giridharji and the other children, “Take proper care that the Brajvasi boy does not remain hungry.” And Shri Gusainji himself would first have food sent to the boy, and only afterward take his own meal. Such grace did Shri Gusainji bestow upon that Brajvasi boy every day.

Bhav Prakash (Revealing the Sentiment): The inner meaning of this account is that whoever serves the Lord with true feeling, the Lord Himself takes responsibility for that devotee’s food and sustenance. Therefore, a Vaishnav should serve the Lord with true and sincere devotion.

Such was the grace of Shri Gusainji and Shri Govardhannathji upon that Brajvasi boy. Therefore, there is no limit to his sacred account — how far can it truly be described?

Varta 122 - One sannyasi from Kashi

Now the devotional sentiment of the account of a sannyasi, a resident of Kashi, who became a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, his name is “Mahamaya.” He manifested from “Nagari,” therefore such are his devotional sentiments.

Prasang 1 – The Sannyasi of Kashi

Once, Shri Gusainji came to Manikarnika Ghat, bathed there, and was performing sandhyavandan. A great number of people and much grandeur accompanied him — tents, canopies, palanquins, horses, and many other arrangements. At that place, a sannyasi came and said, “This place is where I sit. Who is this person sitting here performing sandhyavandan?” The people replied, “This is Shri Gusainji.” Then the sannyasi said, “How is he a true Gusain? He possesses so much wealth and accumulation. Let him donate everything away.”

Shri Gusainji himself heard these words. Then, while the sannyasi watched, Shri Gusainji gave away all the wealth and possessions that were there to the assembled Brahmins. Some things he even cast into the waters of Gangaji. Afterward Shri Gusainji himself said to that sannyasi, “You are a sannyasi, therefore throw away even this loincloth and water gourd of yours.” Then the sannyasi replied to Shri Gusainji, “If I throw away my cloth and water gourd, then where shall I obtain them again?”

Then Shri Gusainji said, “I donated so much wealth to the Brahmins, and yet you, being a sannyasi, cannot even give up your loincloth? You have so much attachment even for that! Do you not even have faith in God? Then what kind of sannyasi are you?” Hearing this, the sannyasi became ashamed.

At that very time, from the region of Gaud, Narayandas sent all the grandeur again — palanquins, horses, tents, and attendants — and they all arrived at Manikarnika Ghat. Those attendants then humbly requested on behalf of Narayandas, “Maharaj! Please quickly come to the Gaud country.” Thus Shri Gusainji’s grandeur again became exactly as it had been before.

Seeing this, the sannyasi said to Shri Gusainji, “Maharaj! You are truly divine. Lakshmi herself remains attached to your feet.” Then that sannyasi prayed very humbly to Shri Gusainji, saying, “Maharaj! You are the true Gusainji. Therefore now please show mercy upon me, make me your sevak, and fulfill my life.”

Then Shri Gusainji, greatly pleased with him, mercifully instructed, “Go bathe, shave off your matted locks, and return. Then I shall make you a sevak.” The sannyasi shaved off his matted hair, bathed, and came before Shri Gusainji with folded hands. Then Shri Gusainji mercifully bestowed the Name upon him and accepted the former sannyasi as a Vaishnav, thereby fulfilling his life.

Receiving the Name, that Vaishnav became extremely joyful. Afterward Shri Gusainji took his meal. Then he called that newly initiated Vaishnav and, with his own holy hands, graciously placed before him a plate of mahaprasad. The Vaishnav accepted the mahaprasad. Thereafter Shri Gusainji chewed betel and rested. After rising from rest, he said to that Vaishnav, “Now go and perform the Braj pilgrimage.”

Thus that Vaishnav departed from Kashi for the pilgrimage of Braj. After some days, he arrived at Shri Mathuraji. Then that Vaishnav bathed at Vishram Ghat and began the forest pilgrimage and circumambulation. Seeing the beauty of Braj, he became greatly delighted within his heart. Continuing the pilgrimage and circumambulation, he arrived at Shri Giriraj and climbed the hill. There he had darshan of the Rajbhog arati of Shri Govardhannathji, and that Vaishnav became exceedingly joyful.

Thereafter, continuing the circumambulation pilgrimage from Shri Giriraj, he came to Shri Gokul. Seeing the beauty of Shri Gokul and having darshan there, he became deeply delighted within his heart. Then that Vaishnav departed from Shri Gokul and returned to Kashi. After some days, arriving in Kashi, he offered dandvat pranam to Shri Gusainji. Then Shri Gusainji asked him, “Vaishnav! Have you returned from Braj?”

Offering full prostrated obeisance to Shri Gusainji, he replied, “Maharaj! By your glory and grace, I have returned from Braj. But how can I describe Braj? It is supremely divine and beyond this world. It is the eternal abode of Shri Thakurji.” Thereafter that Vaishnav would perform mental seva and remembrance of Braj. Shri Thakurji began granting him divine experiences and realizations.

Bhav Prakash (Revealing the Sentiment): The inner meaning of this account is that a Vaishnav should keep complete faith in the Lord. One should not maintain attachment toward any object. All things and possessions come only by the will of the Lord. Therefore one should place trust in the Lord alone.

Thus he became such a grace-filled devotee and recipient of Shri Gusainji's mercy. Therefore, how far can his sacred account truly be described?

Varta 123 - Raja Askaran of Narwargarh

Bhav Prakash (Revealing the Sentiment): Now the sacred account of Askaran, the king of Narwargarh and sevak of Shri Gusainji, is explained through its inner devotional sentiment.

Bhav Prakash (Revealing the Sentiment): These are Rajasic devotees. In the divine play, his name is “Bikla.” Bikla is the companion of Shri Dama Sakha. He manifested from “Nagari,” therefore that is his emotional form.

Prasang 1 – Askaran Receives Grace Through Kirtan

Askaran, in the beginning, had great attachment to music and melody. Famous singers and skilled musicians from many lands used to come to Askaran. He satisfied and honored them all. As long as they stayed there, he arranged proper provisions and supplies for them. When they departed, he gave them excellent farewell gifts. Thus, two hundred to four hundred singers always stayed with Askaran for singing. One day, Tansen heard praise of Askaran. He thought within himself, “Let me go once to Askaran and see whether he truly understands music.” Thinking this, Tansen went there.

At midday, the king was seated in his royal court. Ten or twenty excellent singers were singing Sarang padas. It was the season of Jyeshtha. When Askaran saw Tansen, he became very pleased and seated him nearby. He said, “Tansen! You have come at the right time. Sing some Sarang padas.” Then Tansen sang a pada of Govind Swami in Raag Sarang:

(राग सारंग | Rāga Sārang)

कुंवर बैठे प्यारी के संग अंग - अंग भरे रंग- ब ल ब ल ब ल ब ल त्रभंगी जुव तन - सुखदाई।

ल लत ग त बलास हास दंप त मन अ त हुलास - बग लत कच सुमन बास स्फु टत कुसुम नकर तेसीये सरदरे न

जुन्हाई ॥१॥

नव-नकुंज मधुप गुंज को कल - कल कूजत पुंज - सीतल सुगंध मंद पवन अ त सुहाई। ‘गो वंद’ प्रभु सरस जोरी

नव कसोर नव कसोरी नर ख मदन-फौज मौरी छेल छबीले नवल कुंवर ब्रजकुल म नराई ॥२॥

The youthful Lord sits beside His Beloved, and every limb is filled with divine color.

Again and again I offer myself to that threefold-bending form which gives joy to the

young maidens. Their graceful movements, playful sports, and smiling glances fill the

hearts of the divine Couple with deep delight. Their loosened hair carries the fragrance

of flowers, and the clusters of blooming blossoms shine like the moonlight of the

autumn night ॥१॥

In the fresh bowers, the bees hum and the cuckoos sweetly sing in groups. The cool,

fragrant, gentle breeze is exceedingly pleasing. Says ‘Govind’, beholding this charming

pair — the fresh youthful Lord and youthful Beloved — even the armies of Kāma are

subdued. That playful, beautiful, ever-fresh Prince is the jewel-lord of the lineage of Braj

॥२॥

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As soon as Askaran heard this pada, he fainted. After four ghadi, consciousness returned to him. Then Askaran said to Tansen, “Until today, I have never heard such a pada. Thousands of skilled musicians have always stayed with me, but none have sung such a Vishnupada.” Then Askaran said further to Tansen, “After hearing this Vishnupada, even the kingdom of heaven appears insignificant to me. What then can I say of my own kingdom? Therefore, Tansen, if it is your wish, then take my kingdom, land, queens, wealth — take whatever you desire.”

Hearing this, Tansen said, “I do not desire your kingdom or land. I came only to see you — whether the king truly understands singing or not. I had heard much praise of you, and now I see your praise is true. I desire nothing more. Now I shall depart.” Hearing this, Askaran respectfully requested Tansen to remain seated. He said, “Did you compose and sing this pada yourself, or does it belong to someone else?” Then Tansen said to Askaran, “O King! Such a pada could never come from me even in millions of births. In Shri Gokul resides Shri Vitthalnath Gusainji, who is the manifest form of Shri Krishna Himself. His intimate sevak is Govind Swami, and he composed this pada. I have learned from him. Shri Krishna personally converses and plays with him. He is a great Bhagavadiya devotee. By his grace alone, I have attained whatever little ability I possess.”

Hearing this, Askaran said, “Tell me some means by which I may obtain darshan of Govind Swami.” Then Tansen said, “Govind Swami does not allow anyone to sit near him unless they have become a sevak of Shri Gusainji. Even I was accepted only after becoming Shri Gusainji’s sevak and after receiving his permission.” Then Askaran said, “I will certainly become a sevak of Shri Gusainji.” Tansen said, “Very good.” Then Askaran said, “You come with me. Request Shri Gusainji and have me accepted as a sevak.” Then Tansen remained with Askaran. After this, Askaran dismissed all the singers. He said, “Now I have no use for your songs.” Thus all of them departed.

Then he also dismissed the Vrindavani Mahants. He said, “I have no use now even for your padas.” Thus all of them also left. After this, King Askaran prepared for travel to Shri Gokul. He departed from Narwar. Then he sent one of his men ahead with instructions, “Bring news. If Shri Gusainji is in Shri Gokul, then we shall go to Shri Gokul. If he is in Shri Govardhan, then we shall go there.” At that time Shri Gusainji was in Shri Gokul. The messenger informed Askaran, “Shri Gusainji is residing in Shri Gokul.” Then Askaran, taking Tansen with him, arrived at Shri Gokul. At that time, Shri Gusainji had performed the Rajbhog Aarti of Shri Navneet Priyaji. Upon receiving darshan, Askaran became greatly delighted within his heart. At that time Govind Swami was singing this pada: Raag Sarang “The son of Shri Vallabh — His incomparable beauty and form cannot be described.”

Hearing this kirtan, Askaran became extremely pleased. Then Tansen whispered in his ear, “This is Govind Swami. But do not speak now.” After the Anosar, Askaran and Tansen came and sat in Shri Gusainji’s meeting place. After completing the Anosar of Shri Navneet Priyaji, Shri Gusainji came to the meeting hall and sat upon the cushion and seat. Then Askaran and Tansen offered dandvat pranam. After this,

Tansen requested Shri Gusainji, “Maharajadhiraj! Askaran has come and requests to receive the Name.” Then Askaran offered full prostrated dandvat and prayed, “Maharaj! Since birth I have always committed sinful actions. Never have I performed any virtuous deed. The scriptures declare that kingship leads afterward to hell. Hearing this, I became greatly fearful and have come to Your refuge. Knowing me to be fallen, keep me in Your shelter. In the pride of kingship I never practiced any spiritual discipline. Therefore now please protect me.”

Hearing this, Shri Gusainji became compassionate. Then Shri Gusainji commanded from his holy mouth, “Askaran! Do not worry at all. The Lord is great; He will make everything well. Keep patience. Go and bathe in Shri Yamunaji and return.” Then Askaran joyfully went to bathe in Shri Yamunaji. After bathing, he returned in a pure state. Then Shri Gusainji bestowed the Name upon him. At that very moment, Askaran’s intellect became purified. Then Askaran requested Shri Gusainji, “Maharajadhiraj! Please grant me Brahmasambandh.” Then Shri Gusainji said, “Today you observe a fast. You have performed much worldly royal work. Tomorrow I shall grant you Brahmasambandh.” Then Askaran offered dandvat and observed the fast. The next day, after Rajbhog, Shri Gusainji performed Askaran’s complete offering before Shri Navneet Priyaji. Tulsi was offered at the lotus feet of Shri Navneet Priyaji. At that moment, Askaran received darshan together with the divine lila. Then Askaran sang this pada in Raag Sarang:

(राग सारंग | Rāga Sārang)

जे श्री वट्ठलनाथ कृपाल । क लके महाप तत अघरासी अपने क र के कये नहाल ॥१॥

पुरुषोत्तम नज कर ले दीने ऐसे दानी महा दयाल । ‘आसकरन’ कों अपनो क र के पिुष्ट प्रेम बचन प्र तपाल ॥२॥

Those Shri Vitthalnathji are compassionate. They have graciously accepted and blessed

the greatly fallen and sinful souls of Kali-yuga ॥१॥

That supreme Purushottam has taken them by His own hand. Such a generous and greatly merciful Lord has made ‘Askaran’ His own and fulfilled His words of Pushti-love

॥२॥

✿✿✿

Hearing this kirtan, Shri Gusainji became greatly pleased. Then Shri Gusainji performed the Rajbhog Aarti of Shri Navneet Priyaji, completed the Anosar, and afterward came to his meeting place. Then Tansen requested Shri Gusainji, “Maharajadhiraj! Askaran came into refuge through the influence of hearing just one kirtan of Govind Swami.” Then Shri Gusainji said, “Govind Swami is indeed such a Bhagavadiya devotee. Whoever firmly holds even one of his kirtans shall certainly attain liberation.” Hearing this, Askaran requested, “Maharaj! Govind Swami considers me a king and therefore does not speak with me. If You kindly command him, then perhaps I may also learn something in singing.” Then Shri Gusainji called Govind Swami and said, “Govinddas! Teach Askaran something as well. He has no pride of kingship. Askaran is a Vaishnav, and he has come into refuge through the influence of your kirtans. He has great taste for your kirtans. Therefore, answer whatever he asks.” Then Govind Swami said, “Maharajadhiraj! When You desire to bring a soul into refuge, You employ many means. Then why do You take my name in this matter?”

Bhav Prakash (Revealing the Sentiment): Here it is being shown that Govind Swami was saying, “I am only Your sevak. Therefore all this influence belongs only to You. And what understanding would Askaran even have of my kirtans? Still, since You have commanded, I will teach him something.”

Then Shri Gusainji said, “Even by teaching him a little, his purpose will be fulfilled.” After this, Askaran, Govind Swami, and Tansen — all three — used to go to Raman Reti. There Govind Swami explained to Askaran the sequence of the divine lila: from morning until the time of shayan, and also the manner of the festivals throughout the entire year. For one full month Govind Swami instructed him. Then Govind Swami said to Askaran, “Now you should perform Bhagavad-seva.” Then Askaran bowed to Govind Swami and said, “Whatever I have attained has come only through your grace. Therefore whatever command you now give is my duty to perform.” In this way, after offering much praise, Askaran and Tansen returned to Shri Gusainji. Then Tansen said to Askaran, “Govind Swami explained all the methods of kirtan, but I could not understand anything.”

Then Askaran replied, “Govind Swami is a great Bhagavadiya devotee. Whatever he gives to someone according to his inner consideration, that alone the person receives. In this matter, neither your will nor mine has any place.” Afterward, Askaran and Tansen came to Shri Gusainji’s meeting place and offered dandvat pranam. Then Askaran prayed to Shri Gusainji, “Maharajadhiraj! Govind Swami has

instructed me to perform Bhagavad-seva. Therefore now please command what I should do." Then Shri Gusainji said, "Whatever Govind Swami has told you is indeed your duty. Now go home and perform Bhagavad-seva." Then Askaran requested, "Maharajadhiraj! If You bestow a divine swaroop upon me, then I shall perform seva." At that time there was a standing swaroop among the play deities. Shri Gusainji placed that swaroop upon Askaran's head and gave Him the name "Shri Mohanji."

Then Askaran requested, "Maharaj! Please assign with me two inner sevaks who fully understand the proper methods of seva, so that when I return to my land I may perform seva correctly at home." Then Shri Gusainji assigned two inner sevaks to accompany Askaran. Then Askaran offered dandvat to Shri Gusainji and prayed, "Maharajadhiraj! I know nothing. Please always keep Your grace upon me." Hearing these humble words, Shri Gusainji's heart became deeply moved. Then Shri Gusainji said to Askaran, "Go happily to your home and perform seva. No worldly obstacle of royal duties shall trouble you." Then Askaran, with profound love and devotion, offered dandvat and departed, taking Tansen along with him to his home. There Askaran highly praised Tansen. He said, "By your grace I attained Purushottam Himself. Now whatever you command, I shall do. Take villages and lands from me and remain here with me."

Then Tansen replied, "Grace has come upon you, but not to such an extent upon me. I do not possess that qualification, nor that fortune. What can I do? Now I shall return home." Then Askaran, after much insistence, gave Tansen a fine horse with golden ornaments — his own riding horse — along with two thousand rupees. Tansen accepted them and returned home. Then Askaran constructed a beautiful temple and began performing royal seva with supreme love. He performed seva excellently in both ways — through his body and through his wealth. He handed over royal affairs to his minister and became such a great Bhagavadiya devotee.

Prasang 2 – Askaran Goes to Battle While Absorbed in

Manasi Seva

Askaran performed Bhagavad-seva with immense love. Within a few days, Shri Thakurji began revealing affectionate divine experiences to him. During seva, Askaran experienced the bliss of the divine form and received great joy. Then during Anosar he experienced the pain of

separation. He constantly performed Manasi Seva daily. In this way, some time passed. Then a southern king marched against Askaran for the sake of capturing his kingdom. When Askaran heard this, he said, “This is good. I myself had already intended to abandon the kingdom. Now this king has come — I shall give him the kingdom and go reside in Shri Gokul.” Thinking this within himself, Askaran said to his minister, “Do not prepare for battle. Give this king the kingdom. We shall leave and depart.” Then the minister replied, “This is not proper. Still, you are the great king — whatever you command, I shall do.” That night Askaran fell asleep. Then Shri Thakurji said to him, “Askaran! Your thought of fleeing does not please Me. How shall I flee? Therefore you must go and fight.”

Bhav Prakash (Revealing the Sentiment): Here it is shown that the Lord does not tolerate the dishonor of His devotee. Therefore Surdasji has sung: “The Lord wins when His devotees win, and loses when His devotees lose.”

Then Askaran said, “Maharaj! How can I remain without Your seva?” Hearing this, Shri Thakurji said, “You may perform Manasi Seva, and I shall accept it. The inner sevaks will continue my physical seva. You go to battle.” Hearing this, Askaran arose. In the middle of the night he summoned the minister and said, “Prepare for battle. Tomorrow after midday I myself shall depart.” Hearing this, the minister became very pleased. By morning, the entire army had been prepared. Then Askaran arose in the morning, completed bodily duties, bathed, and went to perform seva. He completed the entire seva up to Rajbhog Aarti. Then, after taking leave of Shri Thakurji, he instructed both inner sevaks, “Remain very careful in seva. I must go to battle. This obstacle has come into my seva due to my own misfortune. Yet it cannot be avoided, therefore I must go. You are most fortunate that you may remain in the Lord’s seva.”

Then the inner sevaks said, “You go. As much as we are able, we shall perform seva with full concentration. Do not worry about anything.” Then Askaran offered dandvat to the temple and came outside into his royal court. Then the minister said, “The entire army is prepared. Only your delay remains. And the southern king’s army has already entered your territory.” Hearing this, Askaran mounted his horse and rode toward that king. They remained about two kos apart. Then the opposing king said, “Tomorrow I shall fight.” Askaran also camped there. The night passed. Then in the morning Askaran said to the minister, “I shall fight after midday. If the opposing king attacks before then, you fight in the meantime.” The minister replied, “Very well.” Then the king bathed and sat to perform Manasi Seva. At that

very time the enemy king's army attacked, and battle began.

Then the minister said to Askaran, "The battle has begun. If you do not personally advance, your entire army will flee. Then what will you accomplish by fighting after midday?" Hearing this, Askaran rose and put on his battle garments. He tied his turban and mounted his horse. But his mind remained absorbed in Manasi Seva. From Mangala onward he mentally performed the entire Shringar and Gwal seva, and then began offering Rajbhog. He had completed the entire Rajbhog offering. Then he took in his hand a bowl of kadhi to offer. At that very moment, the horse leaped across a ditch, and the bowl of kadhi slipped from Askaran's hand. The kadhi spilled everywhere over his garments and horse. Then the minister said, "What has happened?" Askaran replied, "Nothing. I brought some kadhi from home, and it spilled."

Bhav Prakash (Revealing the Sentiment): Here it is shown that one should keep Bhagavad-dharma concealed and not reveal it before others.

Then Askaran steadied his mind again and mentally prepared another bowl and offered the Rajbhog. When the proper time came, he completed the bhog, performed Aarti and Anosar, and then opened his eyes. Looking toward the minister, he advanced with the entire army against the opposing king. But that king perceived Askaran's army as though it were the terrifying army of Mahakal Himself. He became frightened and thought, "I cannot win here."

Then clouds suddenly gathered. Upon the southern king's army there rained huge stone slabs like great rocks from the sky. But upon Askaran's army fell only tiny drops of rain. Some of the enemy soldiers died in battle, while others died from the falling stones. That king fled back to his own country. Within his heart he resolved, "Never again, now or ever, shall I march against Askaran." Then at night Askaran returned home. For one single day Askaran had not personally performed physical seva to Shri Thakurji with his own body, and because of this he felt immense sorrow. Afterward he again continued performing seva properly and beautifully.

Prasang 3 – Askaran Renounces Everything and Comes to

Shri Gokul

One day thieves entered Askaran's house. The thieves thought, "Askaran's Thakurji possesses many golden and silver vessels and ornaments. We should enter there." So one day, one thief came during darshan time and hid himself inside the kitchen area. It was the winter season. Late in the night, after about four ghadi remained before dawn, the king bathed and went into the temple. There he performed Mangala seva. Then the thief thought, "If I kill this king, then the ornaments and vessels will come into my hands." So the thief shot an arrow. The arrow struck Askaran in the back and passed through his stomach and out the other side.

But Askaran had no awareness at all of his body. His mind was so completely absorbed in seva that he had attained the state of divine absorption. Therefore bodily conditions created no obstacle. Awareness of the body had completely left him. At that moment the two inner sevaks arrived. The thief thought, "The king has been struck by the arrow, yet he has not died. And now I shall be caught and lose my life."

So during the night he fled away. Then the inner sevaks saw blood upon Askaran's back and stomach. They asked the king three times, but in the absorption of seva he heard nothing. Then the two inner sevaks placed padding on both sides of the wound and tightly bound it with a large cloth. Wherever drops of blood had fallen, they cleaned and concealed them. Afterward the king performed Rajbhog Aarti and completed Anosar, then came outside. Only then did bodily awareness return to him. Then the king said to the inner sevaks, "Why have you tied this bandage around me?" The sevaks replied, "Open it and see. You have been wounded. It is a wound from an arrow. It cannot even be understood how severe it is." Then the king removed the cloth and saw the arrow wound.

Then the king said, "Some thief must have come and struck me. Now it would be best to leave this village and go to Shri Gokul. But only if Shri Thakurji gives permission." "Then I shall go to Shri Gokul, renounce all wealth, place the Lord in a small basket, and live as a renunciate. I shall perform Manasi Seva. There no thief will come, nor will I need to speak with anyone. In this royal life there are many obstacles." Thinking thus, the king slept that night. Then at night Shri Thakurji revealed to him, "O King! Now carry Me and come to Shri Gokul. Your bodily and financial seva has now been completed. You have attained perfection up to the state of divine absorption. Therefore now live in solitude and perform Manasi Seva."

Hearing this, Askaran became extremely joyful and offered dandvat to

the Lord. Then in the morning he arose and performed Bhagavad-seva. He performed Rajbhog Aarti. Afterward he placed Shri Thakurji into a small casket, along with the adornments of gunja beads, the moonlike head ornament, flute, staff, and water vessel. Then he instructed the minister, “All the wealth belonging to the temple should be sent to Shri Gusainji.” Afterward Askaran called the two inner sevaks and said, “Now both of you go to Shri Gokul. You have rendered much seva.” Then Askaran gave one thousand rupees to each of the two sevaks and sent them away. Askaran had a nephew about twenty years old. He gave the kingdom to him. The minister was a good man, so Askaran entrusted all royal responsibilities to him.

Then alone, carrying one water gourd, one basket containing Thakurji, and wearing only a dhoti and upper cloth, Askaran departed from his home. Then within his mind Askaran thought, “If Shri Gusainji sees me in this condition and becomes displeased with me, what shall I do?” This concern arose in his heart. Then Shri Thakurji said to Shri Gusainji, “Askaran is renouncing everything and coming to Shri Gokul. Do not become displeased with him.” Then Shri Gusainji replied, “Whatever is Your command is my duty.” After two or four days, Askaran arrived and offered dandvat. When Shri Gusainji saw him, he said, “Askaran, you have done well. In my heart I had this very desire — that it would be good if Askaran came. Now you have come in such a way that you need never return to your homeland again. Now place Shri Thakurji here.” Then Askaran joyfully said within himself, “Whatever Your command may be, that alone I shall do.” Then Shri Gusainji placed Askaran’s Thakurji among the play deities.

Afterward, the wealth belonging to Askaran’s temple was sent by the minister in the form of a hundi worth one lakh rupees. Fifty thousand belonged to the temple, and fifty thousand belonged to the royal treasury. Then Shri Gusainji used the fifty thousand belonging to the temple to have golden plates, bowls, and vessels made for Shrinathji.

Bhav Prakash (Revealing the Sentiment): Here it is shown that wealth belonging to the Lord should never be used for one’s own purposes. If one does so, one becomes turned away from the Lord.

The remaining fifty thousand belonging personally to Askaran was accepted by Shri Gusainji Himself. Afterward Askaran daily took darshan of Shri Navneet Priyaji and also of his own Thakurji. Then he would sit day and night upon a hill near Raman Reti, experiencing the pain of separation and performing Manasi Seva. Such was the Bhagavadiya devotion of Askaran. Whenever he sang kirtan, he always

used the signature of his own Lord: “Askaran Prabhu Mohan Nagar.” Mohanji was the deity he personally served. In this way Askaran lived in Shri Gokul. Daily he went to bathe once at Yashoda Ghat.

Prasang 4 – Askaran Receives Darshan of the Divine Hol Lila

Once, during the days of Holi, Askaran was coming from Gop Kuān toward Yashoda Ghat for bathing. At that very moment Shri Thakurji played the flute in Raman Reti. Askaran heard the sound of the flute. The moment he heard it, he completely forgot about bathing. Immediately he returned toward Raman Reti. When he arrived there, he beheld the divine and supernatural lila of Gokul Nandalaya. The Vraj devotees had come to play Holi with Shri Thakurji. On one side stood Baldevji with the cowherd friends. On another side the Vraj devotees together were playing Holi. One path led toward Raval, the home of Shri Swaminiji. In that direction Shri Swaminiji stood. Another path belonged to Baldevji, who stood there with large cowherds carrying weapons. Another path led toward Mahavan, where Nandarayji and Yashodaji stood. Another path led toward the cattle enclosure where the cows stayed. In that direction Shri Thakurji stood with friends of His own age. All were playing Holi together.

In this way Askaran received darshan together with the divine lila. Askaran experienced such bliss that bodily consciousness disappeared. In divine ecstasy he continued beholding the darshan. Joy overflowed from his heart. Then Askaran sang this Dhamar in Raag Dhanashri:

(राग धनाश्री | Rāga Dhanāshrī)

या गोकुल के चौहटे रंगराची ग्वा ल ।

मोहन खेलैं फाग, नैन सलौनी रंगराची ग्वा लअ ॥१॥

नर संह आनंद भयो । रंग । सांवल के अनुराग ॥ नैनो ॥२॥ दुंदुभी बाजे गहगहे । रंग । नगर कोलाहल होई ॥ नैनो ॥३॥

उमग्यो मानस धोखको । रंग । भवन रह्यो नहीं कोई ॥ नैनो ॥४॥

ऊफ बांसुरी सुहावनी । रंग । ताल मृदंग उपंग ॥ नैनो ॥५॥

झांझ झालरी कन्नरी । रंग । आवाज कर मृदु चंग ॥ नैनो ॥६॥ उत ह समाज गोपाल को । रंग । बलजुत नंदकुमार ॥ नैनो ॥७॥

रत गोपी नवजोवना । रंग । अंबुज लोचन चारु ॥ नैनो ॥८॥

गारी देत सुहावनी । रंग । प्रमु दत गोप कदंब ॥ नैनो ॥९॥

जुवती जूथ एकत्र भए । रंग । गाव त मदन वंद ॥ नैनो ॥१०॥

रतन ख चत पचका रयाँ । रंग । कर लये गोकुलनाथ ॥ नैनो ॥११॥

ता क छरकत तन वृंद को । रंग । जे राधा के साथ ॥ नैनो ॥१२॥ केसु कुसुम नचोये के । रंग । भरत परस्पर आ न ॥ नैनो ॥१३॥

मृगमद चोवा कुंकुमा । रंग । चारु चतुर सम सा न ॥ नैनो ॥१४॥

सुरंग गुलाल उडावही । रंग । बंका बदन धू र ॥ नैनो ॥१५॥

च द वमान सुर देखही । रंग । देहदसा गई भू ल ॥ नैनो ॥१६॥

खेल मच्यो अ त गोप । रंग । चतवत ब्रजबधू धाय ॥ नैनो ॥१७॥

राधा र सक शरोम ण । रंग । 'आसकरन' ब ल जाय ॥ नैनो ॥१८॥

In the courtyards of Gokul, the cowherd maidens are absorbed in colors.

Mohan plays Holi, and the beautiful-eyed gopis are drenched in color □१॥

Narsinh is filled with bliss through the dark Beloved's love and color □ २॥

The kettledrums resound loudly, and the whole town is filled with joyful uproar □३॥

The minds of all overflow with excitement, and no one remains inside their homes □४॥

Ah, the flute sounds so sweet, along with the rhythm of the mridang and accompanying

instruments □५॥

Cymbals, jingling instruments, and kinnaris resound, while the soft chang echoes gently

॥६॥

There stands the assembly of Gopal, with powerful Nandkumar among them □७॥

The youthful gopis are fully absorbed in love, their lotus-eyes exceedingly beautiful ॥८॥

They exchange charming playful words, while the groups of cowherds rejoice happily

॥९॥

The young maidens gather together and sing songs of Madan's delight ॥१०॥

Gokulnath holds jeweled water-syringes in His hands ॥११॥

He sprays streams of color upon the groups standing with Radha ॥१२॥

Saffron flowers are squeezed and brought forth as all throw colors upon one another

॥१३॥

Musk paste, sandal paste, and vermilion are beautifully and cleverly mixed together ॥१४॥

Fine gulal rises into the air, covering the charming faces with colored dust ॥१५॥

The gods ascend their celestial chariots to behold this sight, forgetting all awareness of

themselves ॥१६॥

The play becomes exceedingly joyous, and the women of Braj run forward gazing upon it

॥१७॥

Radha, the crest-jewel of rasik lovers — upon Her, 'Askaran' offers himself completely

॥१८॥

In this way Askaran sang. After the play concluded, Shri Thakurji departed with the Vraj devotees to the home of Shri Nandarayji. Then Askaran looked again and saw only Raman Reti — nothing else. Becoming restless, Askaran quickly ran toward Mahavan, thinking,

“Perhaps I may see the lila again.” But there he found only ordinary village people gathered about. Seeing all the ordinary worldly behavior, he thought, “How can I behold that divine lila merely through my own desire? Only when the Lord bestows grace will darshan come.” Then during the third part of the day Askaran came to Yashoda Ghat to bathe. After bathing he went for darshan of Shri Gusainji. It was the time of Utthapan. Shri Gusainji was seated upon the cushion and throne, preparing for bathing. At that moment Askaran came and offered dandvat. Then Shri Gusainji asked, “Askaran! Today you did not come for morning darshan. Why have you come only now?”

Then Askaran humbly prayed to Shri Gusainji, “Maharajadhiraj! Early this morning I had gone toward Gop Kuān. From there I was proceeding toward Yashoda Ghat to bathe. On the way I heard the sound of Shri Thakurji’s flute. So I went into Raman Reti, and there I saw a supernatural divine lila. By Your grace I received darshan of the Holi play. There I sang this Dhamar. But after the play concluded, I saw nothing further. Then I went to Mahavan and searched everywhere, but again I received no darshan.” Hearing this, Shri Gusainji said, “The Lord became pleased with you and mercifully granted you darshan. He eternally performs divine sports there. One cannot meet Him merely by one’s own wish. Only when it arises in His own heart does He grant darshan. You shall again receive darshan, for your heart is pure.” Hearing this, Askaran offered dandvat and prayed, “Maharaj! All this is only the glory of Your lotus feet.”

Prasang 5 – Askaran Sings the Shayan Kirtan

Once, Askaran came for darshan of Shri Gusainji at the time of Sandhya Aarti. That day Shri Gusainji commanded Askaran, “Askaran! At the time of Shayan, you should sing the kirtan for putting the Lord to rest. Do not leave.” So after taking darshan during Sandhya Aarti, Askaran remained seated in the Jagmohan. Afterward the Shayan Bhog arrived. Then Askaran received darshan of the companions of the Vraj devotees. All the sakhis were praying to Shri Thakurji, saying, “Our Swaminiji has prepared all the arrangements within the nikunj. Therefore please come and fulfill Her loving desire.” Askaran experienced all this directly. Then at the time of Shayan, in Raag Kedar, Askaran sang this kirtan:

(राग केदारी | Rāga Kedāro)

तुम पौढ़ो हों सेज बनायौं । चौंपौं चरण रहौं पाटीतर मधुरे सुर केदारो गावौं । सहचरी चतुर सबै जुर आई दंप त सुख

नैनन दरसायौं । ‘आसकरन’ प्रभु मोहन नागर यह सुख स्याम सदा हों पायौं ॥१॥

You recline upon the prepared bed. I gently press Your feet, remain seated nearby, and

sing the sweet melody of Rāga Kedāro. All the clever sakhis gather together and behold

with their eyes the joy of the divine Couple. Says ‘Askaran’, O enchanting Lord, may I

always receive this happiness of Shyam ॥१॥

Askaran sang this kirtan. Hearing it, Shri Gusainji became extremely pleased. Afterward Shri Gusainji put Shri Navneet Priyaji to rest, completed the Anosar, and returned to his meeting place. Then Askaran offered dandvat. Then Shri Gusainji said to Askaran, “You sang very well.” Then Askaran prayed to Shri Gusainji, “Maharajadhiraj! By Your grace You granted me the experience of the Shayan time. Only then was I able to sing this kirtan.” Then Shri Gusainji commanded from His holy mouth, “Every day at the time of putting the Lord to rest, you should sing two kirtans — one of maan and one of shayan.” From that day onward Askaran daily sang kirtans at the Shayan time — one expressing maan and one for putting the Lord to rest. In this way Shri Gusainji continually bestowed grace upon Askaran, and Shri Thakurji granted him divine experiences.

Prasang 6 – Askaran Meets Kumbhandas and Chaturbhujdas

Once, Askaran went with Shri Gusainji to Shriji Dwar. There Chaturbhujdas was singing a maan kirtan at the time of bhog.

(राग नट | Rāga Naṭ)

राधे तु मान मदनगढ़ कयो । वाको कोट ओट घूंटट को ना हं जात लयो । पढ़ई बसीठ इते इतनी तैं कोऊ न उतर

दयो । ‘ चतुभुजदास’ लाल ग रधर को अधर-सुधारस पयो ॥१॥

Radhe, You have created the fortress of loving maan. Its countless coverings and veils

cannot be crossed. Messengers have been sent repeatedly from here,

yet no reply has

come. Chaturbhujdas says: Drink the nectar from the lips of beloved Giridhar Lal.

✿✿✿

As soon as Askaran heard this, he fainted. After four ghadi, consciousness returned to him. Then at the time of Shayan Aarti, Askaran's faintness fully passed away. He took darshan of Shrinathji during the Shayan Aarti and experienced immense joy within his heart. After the Anosar, Shri Gusainji returned to his meeting place. Then all the Bhagavadiya devotees assembled there, and Askaran also sat among them. Afterward Shri Gusainji began speaking from Shri Subodhiniji. Hearing the discourse, all the Vaishnavs, including Askaran, became greatly delighted. Then Askaran requested Shri Gusainji, "Maharajadhiraj! During bhog time Chaturbhujdas was singing a maan kirtan. Does he directly experience that divine lila?" Hearing this, Shri Gusainji said, "Askaran! You do not understand. Chaturbhujdas remains in the association of Kumbhandasji, who is a Bhagavadiya devotee like the intimate sevaks of Shri Acharyaji Himself. Therefore it is entirely proper that Chaturbhujdas experiences the confidential divine lilas."

Hearing this, Askaran said, "Then I wish to meet Kumbhandas." The next morning, Kumbhandas came for Mangala darshan. Then Askaran greeted him with 'Jai Shri Krishna.' As soon as Kumbhandas heard the remembrance of Shri Krishna's name, every pore of his body overflowed with bliss. Streams of tears flowed from his eyes. Seeing this, Askaran became astonished. He said, "One in whom such love manifests merely upon hearing the Lord's Name — what can even be said of the divine experiences such a person receives?" Afterward Askaran met Chaturbhujdas and remained in the association of Kumbhandas for five days. Through the association of Kumbhandas, Askaran's Bhagavad-bhav increased greatly. Askaran himself also composed many padas describing the confidential divine lilas. Later, when Shri Gusainji returned to Shri Gokul, Askaran also came back to Shri Gokul. Such was Askaran — a Bhagavadiya devotee and recipient of Shri Gusainji's grace. Therefore, how far can one continue describing his sacred story?

Varta 124 - A cobbler lived in a village on the

road to Dwarka

Now the devotional sentiment of the Varta of a cobbler, who was a sevak of Shri Gusainji and who lived in a village on the road to Dwarka, is being described.

Bhav Prakash (Revealing the Sentiment): This is a sattvic devotee. In the divine play, her name is “Brahmanandini.” She manifested from “Shashikala,” therefore such are her devotional sentiments.

Prasang 1 – The Cobbler Who Became a Divine Sevak

Once, Shri Gusainji traveled from Gokul to have darshan of Shri Ranchhodraiji Temple in Dwarka. On the way, this cobbler lived in a certain village. Outside that village, Shri Gusainji’s camp had been set up. Shri Gusainji prepared the kitchen, offered bhog to Shri Thakurji, and according to the proper time completed the offering. Then He Himself took His meal, performed achaman, chewed biri, and sat upon the cushion and seat. All the sevaks and attendants had already taken mahaprasad.

At that time, this cobbler happened to come there. There he received darshan of Shri Gusainji. He received darshan of the complete Purushottam directly manifest before him. Then, becoming filled with immense bliss, he offered full prostrated dandavat pranam to Shri Gusainji and, folding both hands, made a humble request: “Maharaj! Please bestow Your grace and make me Your sevak.”

Then Shri Gusainji, out of grace, gave the cobbler the Name and accepted him as a sevak. Shri Gusainji commanded him: “Bring some divine form of Bhagavan from wherever you can, so that you may perform seva.” Then that cobbler said to Shri Gusainji: “Maharaj! I have a form of Shri Saligramji.” Then that form of Shri Saligramji was brought. Shri Gusainji bathed it with Panchamrit, seated it upon a seat, and gave him the command to perform seva to it. Thereafter, He

proceeded onward to Dwarka for the darshan of Shri Ranchhodraiji.

Now that cobbler had become deeply attached to Shri Gusainji. Therefore, while serving Shri Saligramji, he meditated upon Shri Gusainji Himself within that form and began performing Bhagavad-seva. He applied tilak and chandlo marks. He wore beautiful, bright, pure garments — a dhoti and upper cloth — and wore nothing else. He began living in the manner of a Brahmin.

Then all the Brahmins of that village gathered together and began troubling him. They said: “You are a Shudra. Why do you live in the manner of a Brahmin?” Then he replied: “I am indeed a Brahmin.” Then the Brahmins said: “Can buttermilk ever become milk?” Then he answered: “If the Lord bestows grace, even buttermilk can become milk. The Lord is capable of doing everything.”

Then the Brahmins said: “We will believe it only if we see it.” Then he had buttermilk brought. Afterwards, he prayed to the Lord: “Maharaj! Through the relationship with Shri Gusainji, if I have truly become a Brahmin, then please turn this buttermilk into milk.”

Then after one ghari had passed, they looked again and saw that the buttermilk had indeed become milk. Then all the Brahmins became astonished. Afterwards, sweet rice pudding was prepared from that milk, and he fed all the Brahmins and respectfully sent them away. Then all those Brahmins offered dandavat pranam to that cobbler and returned to their homes. From that day onward, no one caused him any suffering. Everyone began giving him great honor and respect.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is this — the true form of a Vaishnav is greatly divine and beyond the ordinary.

Why? Because within the hearts of Vaishnavs, the Supreme Brahman, Shri Krishna, eternally and directly resides at all times. Therefore, divine Brahminhood is established within them. This cobbler was such a grace-filled Bhagavadiya devotee of Shri Gusainji. Therefore, how far can one even continue describing his greatness?

Varta 125 - One Seth Kharbujawala (melon) of

Agra

Now the devotional sentiment of the Varta of a Seth, who was a sevak of Shri Gusainji and who lived in Agra, is being described.

Bhav Prakash (Revealing the Sentiment): These are rajasic devotees. In the divine play, her name is “Ullasini.” She manifested from “Shashikala,” therefore such are her devotional sentiments.

This devotee was born in Agra in the house of a wealthy merchant-bania. That bania had great friendship with Rupchandnanda in matters of business dealings. Seeing the conduct and devotional practices of Rupchandnanda, that bania repeatedly said to him: “I find your path very beautiful. Therefore, make me a Vaishnav.” But Rupchandnanda did not reply anything to this matter, because he understood that if he were truly divine in nature, then he himself would eventually come into refuge.

After some days, Shri Gusainji arrived at the house of Rupchandnanda. Then that bania received darshan of Shri Gusainji. Then the bania said to Rupchandnanda: “Now please have me accepted as a sevak of Shri Gusainji.” Then Rupchandnanda humbly requested Shri Gusainji: “Maharaj! This bania desires to become a sevak.” Then Shri Gusainji, bestowing grace upon him, had him perform Name-initiation and dedication.

Afterwards, that bania returned home and brought both his wife and son to the house of Rupchandnanda. Then he had them also accepted as sevaks of Shri Gusainji and had them perform Name-initiation. Then all three became Vaishnavs. After that, daily they would go to the house of Rupchandnanda and listen to Bhagavad-varta.

After some days, both the bania and his wife passed away. Then their son remained alone in the house. His marriage had not yet taken place. Then he reflected within his mind: “Now it is not proper for me to marry in this worldly life. The Lord has given this beautiful body. Therefore, He has given it for His seva alone. Thus I should perform

Bhagavad-seva.”

Later, when Shri Gusainji again arrived in Agra, this Seth humbly requested Him: “Maharaj! Please bestow grace and establish Bhagavad-seva for me, so that I may perform seva. This is my heartfelt desire.”

Prasang 1 – The Melon Offered with Faith

Then Shri Gusainji established the seva of Shri Madanmohanji upon the head of that Seth. That Seth possessed immense wealth and performed royal-style seva. He had a servant who purchased vegetables, fruits, and dry fruits, but he did not bring good-quality items. He always bought cheap things so that little money would be spent while much quantity would come. Therefore the ingredients brought were not good.

Daily the Seth would tell his servant: “Why do you not bring the finest and best ingredients? Even if more money is spent, it will be my expense. You must bring only the finest things.” In this way the Seth instructed him every day, but the servant’s mind did not change. Then the Seth reflected: “This servant is not fit for seva. If some Vaishnav were serving here, then the ingredients would be excellent.”

In that village there was a Vaishnav who lived by begging for small offerings. One midday he came to the Seth’s house to receive alms. Then the Seth requested the Vaishnav: “O Vaishnav! I have one sorrow which I wish to tell you. If it pleases your mind, then please accept it.” Then that Vaishnav replied: “Speak. Whatever is possible for me, I shall do.”

Then the Seth said: “My servant does not bring good vegetables, fruits, or dry fruits from the market. I have explained this to him many times. Therefore, please bring your Shri Thakurji to stay beside my Shri Thakurji, and you yourself perform the seva of the vegetable-house. That would be very good.”

Then that Vaishnav replied: “Very well. If it pleases you, then I shall do so.” Then that renounced Vaishnav established his own Shri Thakurji in the Seth’s house and began performing the seva of the vegetable-house. In Agra, whatever vegetables, fruits, and dry fruits were the best, he would purchase those very finest items, even at the highest prices. The Seth became greatly pleased with that renounced Vaishnav.

Then the Seth entrusted his treasury room to him and said: “Whenever you purchase ingredients, you yourself pay the price. Later in the afternoon, simply write the accounts for me.” Then that renounced Vaishnav would purchase excellent vegetables, fruits, dry fruits, and ingredients according to his own devotional judgment and would personally pay for them. After Rajbhog Aarti and after taking Mahaprasad, he would write all the accounts for the Seth. The Seth would happily record everything. In this way many days passed.

One day during the month of Kartik, a fruit seller brought an extraordinarily beautiful melon. Seeing it, that Vaishnav became very delighted. He thought: “How can a melon be found in this season? It would be wonderful if the Lord accepts this fruit.” Then that renounced Vaishnav asked the price of the melon.

The fruit seller said: “One rupee.” Then the Vaishnav said: “Very well, I shall give one rupee. Give me this fruit.” At that place a Mughal official was standing nearby. He said: “I shall give two rupees. I will buy the melon.” Then the Vaishnav said: “I shall give five rupees.” Then the Mughal said ten rupees. Then the Vaishnav said one hundred rupees. Then the Mughal increased it to five hundred rupees. Then the Vaishnav, becoming determined, said: “One thousand rupees.” Then the Mughal accepted defeat and departed.

Then the Vaishnav brought the fruit seller to the Seth’s house and gave him a pouch containing one thousand rupees. The fruit seller took the money and left. Afterwards, that Vaishnav brought the melon into the vegetable-house along with all the other vegetables, fruits, and dry fruits. Then the time for Rajbhog Aarti arrived. Both of them completed the seva and put Shri Thakurji to rest.

Afterwards, the Seth and the renounced Vaishnav sat together to take Mahaprasad. Then the renounced Vaishnav said: “Now write down the vegetables, fruits, and other items.” The Seth replied: “Very well.” Then the Vaishnav began dictating the list and the Seth began writing. After listing all the vegetables and dry fruits, he listed the fruits also. Then the renounced Vaishnav dictated: “One melon — one thousand rupees.”

Just as the Seth wrote all the other ingredients, in exactly the same way he also wrote down the melon worth one thousand rupees. He did not ask at all how one melon could cost one thousand rupees. In the Seth’s mind there was firm faith: “Whatever a Vaishnav does will surely be true and good.” Such was the Seth’s simple and pure nature. After all the accounts were completed, both men slept for one ghari.

Then Shri Thakurji arose from the resting chamber and came into the vegetable-house. He picked up the melon and returned to His own temple. There He began playing with the melon. It was the daily practice of both men that before Utthapan, they would spend two gharis engaged in Bhagavad-varta. During service times they performed seva; afterwards they would take Mahaprasad, rest briefly, then discuss Bhagavad topics and read the granths of Shri Acharyaji and Shri Gusainji.

When two gharis remained before Utthapan, both men rose and bathed. The Seth then went into the temple, while the renounced Vaishnav went into the vegetable-house to prepare the Utthapan offerings. There he did not see the melon. Then immense sorrow arose in his heart. He thought: “See! I had the Seth write down one thousand rupees for that melon, and he did not question anything. Now when the Seth sees the melon missing, he will think that under the name of the melon, this renounced Vaishnav took one thousand rupees for himself.

And see — though I spent one thousand rupees for the melon, still the Lord did not accept it. Therefore I understand that I am extremely sinful and full of faults. How could the Lord ever accept something brought by me?” In this way the renounced Vaishnav became filled with grief. Still, he arranged all the other fruits and ingredients as usual and came into the temple.

Then at the time of Utthapan, the Seth opened the temple doors and saw Shri Thakurji seated upon the throne holding the melon in His own lotus hands. Seeing this, the Seth became immensely joyful. Then the Seth said to the Vaishnav: “O Vaishnavji! Today you brought the melon with such love that Shri Thakurji Himself sits holding it in His own lotus hands. Come and take darshan.”

Then the renounced Vaishnav took darshan and became filled with joy. All the sorrow that had arisen in his heart disappeared, and he attained bliss. Then Shri Thakurji spoke to the Seth: “You are blessed, for you did not question the Vaishnav about how he purchased one melon for one thousand rupees. Such faith you have in a Vaishnav. Therefore I am pleased with both of you. Ask for whatever you desire.”

Then the Seth replied: “I desire only this — may my devotional feeling toward Vaishnavs forever increase more and more, and may I never feel any lack of faith toward a Vaishnav.” Hearing this, Shri Thakurji became greatly pleased with the Seth.

Then Shri Thakurji said to the renounced Vaishnav: “I am also very pleased with you, for you gave one thousand rupees for a single melon for My sake. Therefore ask for a boon.” Then that Vaishnav said: “Maharaj! I ask only this — may my association with this Seth never break. Through the company of this Vaishnav my intellect has become purified. May we always continue living together in this same way.” Hearing this, Shri Thakurji replied: “So it shall be.”

Then the Seth prayed to Shri Thakurji: “Maharajadhiraj! Please give me the melon so that I may prepare it properly.” Then Shri Thakurji replied: “This melon is very dear to Me. Therefore let it remain with Me today. I shall continue playing with it. Tomorrow at Utthapan you may prepare it.” Hearing this, the Seth again requested: “Maharajadhiraj! By tomorrow the melon may spoil.”

Then Shri Thakurji replied: “My own lotus hand has now touched it. Therefore it will not spoil. Do not worry.” Then the Seth offered dandavat pranam, washed his hands, and offered the regular Utthapan bhog. Afterwards he completed the seva up to the time of Shayan. Then after putting Shri Thakurji to rest, the Seth came outside. Then the Seth said to that Vaishnav: “Blessed is your fortune. Shri Thakurji accepts the things brought by you in such a wonderful way.”

Then that renounced Vaishnav replied: “You are blessed, for you keep such firm faith in Vaishnavs.” Then the Seth replied: “What is mine here? All this wealth truly belongs to you.” Afterwards both Vaishnavs sat together, took Mahaprasad, and engaged in Bhagavad-varta until midnight. Then they slept. When two gharis of the night still remained, both awoke, completed bodily duties, bathed, and performed all the seva up to Rajbhog.

Then at Utthapan time both again bathed. The Seth went into the temple while the renounced Vaishnav prepared the Utthapan offerings. Then he properly prepared the melon and offered it to Shri Thakurji. At that very time the Seth celebrated a grand festival during the bhog offering. Offerings for Shrinathji and Shri Gusainji were prepared and sent to Gokul. He offered abundant preparations to Shri Thakurji.

Afterwards all the Vaishnavs of the village were invited and fed Mahaprasad. Tiny portions of the melon were distributed to everyone. That melon possessed an extraordinarily wonderful taste, and everyone experienced supreme bliss.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is

this — one should keep faith in Vaishnavs and remain in the association of Vaishnavs. Through this, the Lord immediately becomes pleased.

That Seth and that renounced Vaishnav were both such grace-filled Bhagavadiya devotees of Shri Gusainji. The greatness of their Varta has no limit — how far can it truly be described?

Varta 126 - One Vaishnav of Gujarat

Now the devotional sentiment of the Varta of a Vaishnav, who was a sevak of Shri Gusainji and who lived in Gujarat, is being described.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, her name is “Dohini.” She manifested from “Shashikala.” Therefore such are her devotional sentiments.

Prasang 1 – The Vaishnav Who Learned Complete Faith

Once, Shri Gusainji had traveled to Gujarat. At that time, this Vaishnav received darshan of Shri Gusainji. He received darshan of the complete Purushottam directly manifest before him. Then he humbly prayed to Shri Gusainji: “Maharaj! Please give me the Name.” Then Shri Gusainji said: “First bathe and then come.” Then he bathed and returned. After that, Shri Gusainji mercifully gave him the Name. Thereafter, He had him perform dedication.

Then that Vaishnav humbly asked: “Maharaj! What is now my duty?” Then Shri Gusainji replied: “I shall establish Bhagavad-seva for you. You should perform that seva. And you should keep faith in the Lord. The Lord is capable of doing everything. Therefore never keep disbelief in the Lord’s actions.”

Then that Vaishnav humbly submitted to Shri Gusainji: “Maharaj! There is one doubt in my mind. It will be removed only by You.” Then Shri Gusainji said: “Ask. What is your doubt?” Then that Vaishnav said: “Maharaj! The Lord surely takes care of those who remain near Him. But those who live far away in distant lands — who takes care of them?”

Then Shri Gusainji said to that Vaishnav: “Listen! Shri Thakurji’s Name itself is Ishwar, the Supreme Lord. He is Vishvambhar, the sustainer of the universe. If He does not know the thoughts within the heart, then why should He be called Ishwar? Therefore Shri Thakurji is greatly compassionate and protects everyone.”

Hearing these words of Shri Gusainji, that Vaishnav became greatly pleased. Afterwards, Shri Gusainji established for him a form of Lalji

for seva. Then He carefully explained all the methods and manners of seva and said: “You should perform His seva in the proper way.” Thereafter, Shri Gusainji Himself returned to Gokul, while that Vaishnav began performing the seva of Shri Thakurji according to the command of Shri Gusainji. He performed the seva of Shri Thakurji with complete absorption and single-minded devotion.

After many days had passed in this way, Shri Thakurji began revealing His divine reciprocation and grace. Whatever the Vaishnav desired, he would receive.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that a Vaishnav should keep firm faith in the Lord.

The Lord is capable of doing everything. Therefore one should never worry about worldly or Vedic matters. And Bhagavad-seva should be performed with complete absorption. This Vaishnav was such a grace-filled Bhagavadiya devotee of Shri Gusainji. Therefore, how far can one continue describing his greatness?

Varta 127 - Damodar Jha of Vadnagar

Now the devotional sentiment of the Varta of Damodar Jha, a Vadnagara Brahmin who was a sevak of Shri Gusainji and who lived in Vadnagar, is being described.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, her name is “Indraprabha.” She manifested from “Neela.” Therefore such are her devotional sentiments.

This devotee appeared in a Nagar Brahmin family in Vadnagar in Gujarat. His mother was a devotee of Shiva. When Damodar Jha became about eight years old, he began studying learning and scriptures. He studied extensively and became a great scholar. Later, when he became twenty-two years old, both his parents passed away, and he remained alone. In that village there were many Shaiva devotees, while Vaishnavs were few.

Prasang 1 – Damodar Jha Accepts the Path

Damodar Jha used to mock the Vaishnavs. He would say: “This path is not based upon the Vedas.” Then, when the Vaishnavs of Vadnagar came to Gokul for the darshan of Shri Gusainji, all the Vaishnavs humbly requested Shri Gusainji: “Maharajadhiraj! In Vadnagar there is a Nagar Brahmin named Damodar Jha. He is considered a great scholar. He mocks the Vaishnavs and says that this path is not Veda-based. Therefore, Maharajadhiraj, something should be done regarding him.”

After taking darshan of Shri Gusainji, the Vaishnavs returned to their homes in Vadnagar. After some days, Shri Gusainji Himself traveled to Dwarka for the darshan of Shri Ranchhodraiji Temple. After taking darshan of Ranchhodraiji, when Shri Gusainji returned from Dwarka, He arrived at Vadnagar and stayed at the house of a Vaishnav there. After taking His meal, Shri Gusainji sat upon the cushions and seat, while all the Vaishnavs sat before Him. Then Shri Gusainji said: “Who is it here that says this path is not based on the Vedas? This path was revealed by Shri Acharyaji Mahaprabhu Himself, and it is supreme above all.”

Bhav Prakash (Revealing the Sentiment): The intention here is this —

in other paths, three authorities are accepted: the Vedas, the Gita, and the Brahma Sutras. But in this path, Shri Acharyaji accepted four authorities: the Vedas, the Gita, the Brahma Sutras, and the Shrimad Bhagavatam. Therefore, this path is supreme above all.

Then Shri Gusainji said: “If anyone has any doubt, let him come and ask Me.” Then Damodar Jha and many other scholars came. A discussion took place, and in debate all the scholars became unable to answer. Then all the scholars offered dandavat pranam to Shri Gusainji and returned to their homes. But the next day Damodar Jha came again and humbly requested Shri Gusainji: “Maharajadhiraj! Please accept me.” Then Shri Gusainji, being supremely compassionate, mercifully gave Damodar Jha the Name.

Then the other scholars began saying to him: “What have you done? We all depended upon you, and now you yourself have accepted initiation!” Then Damodar Jha replied to them: “Brother! All these days I had not truly gone anywhere — I had received only the outer husk. Whatever truth there is, that indeed is this path today.” Hearing this, the other scholars departed. But Damodar Jha remained near Shri Gusainji, for he was a very great scholar.

Through the grace of Shri Gusainji, he became an immensely grace-filled Bhagavadiya devotee. Therefore, how far can one continue describing his greatness?

Varta 128 - Madhusudandas Kshatriya from the

western region

Now the devotional sentiment of the Varta of Madhusudandas, who was a Kshatriya and a sevak of Shri Gusainji and who lived in the western region, is being described.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, her name is “Birbala.” She manifested from “Neela.” Therefore such are her devotional sentiments.

This devotee was born in the western region in a Kshatriya family. That Kshatriya served in the royal court and worked in the business of purchasing horses. When Madhusudandas became twenty-three years old, that Kshatriya began keeping him with himself and taught him how to recognize fine horses. Within some time, Madhusudandas became skilled in judging horses. Later, that Kshatriya passed away, and Madhusudandas continued serving in the royal court. Once he came to Agra to purchase horses. At that time, Shri Gusainji was residing in Agra. There he received darshan of Shri Gusainji.

Then Shri Gusainji asked him: “Who are you? What work do you do?” Then Madhusudandas replied: “Maharaj! I am a Kshatriya. I serve in the court of a certain king. I identify and evaluate horses. I purchase excellent horses for the king.” Then Shri Gusainji said: “I desire a beautiful horse. Please purchase one for Me.” Then Madhusudandas said: “Maharaj! There is a very beautiful horse in the royal stable suitable for You. Please come there, and if You like that horse, I shall offer it to You.”

Then Shri Gusainji replied: “At present it is not possible for Me to come there.” Then Madhusudandas humbly requested: “Maharaj! If You permit, then I shall bring the horse here and offer it to You. And Maharaj, please make me Your sevak.” Then Shri Gusainji gave the command: “Right now the proper time has not yet come. Later, at some time when We come there again, We shall accept you as a sevak. At that time We shall also see the horse.”

Then Madhusudandas said: “Maharaj! If perhaps You never come there, then what shall I do? My birth will go to waste.” Then Shri Gusainji replied: “This is My word — I shall certainly accept you into refuge.” Afterwards, Madhusudandas offered dandavat pranam to Shri Gusainji and departed to purchase horses.

Prasang 1 – Madhusudandas Receives Grace

Later, once Shri Gusainji considered traveling from Gokul to Lahore. Then one Vaishnav humbly requested Shri Gusainji: “Maharaj! Please once travel to the western region.” Then Shri Gusainji replied to that Vaishnav: “We do not particularly desire to go to the western lands. But it appears that once We must indeed go there. We must go there for the acceptance of Madhusudandas.” Then that Vaishnav said to Shri Gusainji: “Maharaj! Madhusudandas has already prepared a very beautiful horse for You.” Then Shri Gusainji replied: “Therefore We must certainly go.”

After that, Shri Gusainji traveled to the western region. Then Madhusudandas humbly requested Shri Gusainji: “Maharaj! Please give me the Name. Please accept me.” Then Shri Gusainji commanded him: “Go and bathe, then return.” Then Madhusudandas bathed and returned.

Then Shri Gusainji mercifully gave him the Name and afterwards had him perform dedication. Then Madhusudandas offered a beautiful horse as a gift. Afterwards, Shri Gusainji sat upon the cushions and seat, and Madhusudandas began fanning Him. At that time Madhusudandas humbly asked: “Maharaj! What is now Your command for me?” Then Shri Gusainji mercifully established seva in the home of Madhusudandas and taught him the proper methods of seva.

Afterwards Shri Gusainji stayed there for several days. During that time He taught Madhusudandas the methods of adornment and every night narrated Bhagavad-varta. One day Shri Gusainji described the glory of the seva of Shri Acharyaji Mahaprabhu: “Even if a soul is a mine of sins, if he comes into the refuge of Shri Acharyaji Mahaprabhu, then immediately all faults are removed. And Shri Acharyaji grants the fruit of the Pushtimarg. Such is the supreme compassion of Shri Acharyaji Mahaprabhu. Therefore one should keep faith in His lotus feet. Through that, the fruit of Pushtimarg is attained.”

Hearing these words from Shri Gusainji, Madhusudandas became

greatly pleased. After some time Shri Gusainji departed from there and returned to Gokul. Madhusudandas accompanied Shri Gusainji there and received darshan of Shri Navneetpriyaji. After Shri Gusainji performed Rajbhog Aarti for Shri Navneetpriyaji and put Him to rest, He came to His sitting place. Then Shri Gusainji asked Madhusudandas: “Madhusudandas, did you receive darshan?” Then Madhusudandas came and humbly replied: “Maharaj! By Your grace I received darshan.” After offering dandavat pranam, he sat down.

Then Shri Gusainji went to take His meal. After eating, He again returned to His sitting place. Then Shri Gusainji instructed the inner attendant: “Send a plate of Mahaprasad to Madhusudandas.” Then the attendant sent the plate to Madhusudandas, and he took Mahaprasad. Afterwards Shri Gusainji rested and later awoke. By then it was the time for Utthapan. After bathing, Shri Gusainji went to the temple of Shri Navneetpriyaji and had the conch sounded. Then He granted darshan of Navneetpriyaji to all the Vaishnavs.

After completing seva up to Shayan and putting the Lord to rest, Shri Gusainji came to His sitting place and narrated discourse from Subodhini. Madhusudandas listened and became greatly delighted. Afterwards Shri Gusainji went to rest. Then in the morning Shri Gusainji traveled to receive darshan of Shri Govardhannathji, and Madhusudandas accompanied Him. It was the time of Rajbhog for Shri Govardhannathji. Then Shri Gusainji immediately bathed and entered the temple. Afterwards He performed Rajbhog Aarti.

Then Madhusudandas received darshan of Shri Govardhannathji. He received darshan of beauty surpassing millions of Kamadevas. Afterwards Shri Gusainji returned to His sitting place, and Madhusudandas also came near Him. Then Shri Gusainji asked: “Madhusudandas, did you receive darshan?” Then Madhusudandas replied: “Maharaj! By Your grace.” Then Shri Gusainji said: “I shall send Mahaprasad of Shri Govardhannathji to you. You should accept it.” Afterwards, after taking His meal, Shri Gusainji sent His own leftover Mahaprasad plate to Madhusudandas. Then Madhusudandas accepted the Mahaprasad.

After that Shri Gusainji rested, while Madhusudandas began fanning Him. Many days passed in this way. Then Madhusudandas humbly requested: “Maharaj! If it is Your command, then I should now return to my own country.” Then Shri Gusainji granted him permission to depart. After some time he returned to his home and began lovingly performing the seva of Shri Thakurji. Within only a short time, Shri Thakurji began revealing divine reciprocation and grace to him. Thus

Madhusudandas was such a grace-filled Bhagavadiya devotee of Shri Gusainji. Therefore the limit of his Varta cannot be reached — how far can it be described?

Varta 129 - One King from the East Region

Now the sentiment of the story of a king, a sevak of Shri Gusainji, from the eastern region is being described.

Bhav Prakash (Revealing the Sentiment): This devotee belongs to the Rajasic category of devotees. In the divine play, her name is “Manmodini.” She manifested from “Neela,” therefore she is of that emotional form.

He was born as a king in the eastern region. Later, when he became eighteen years old, his father died. Then he became the king. Afterwards, once he set out on a pilgrimage to Jagannath Temple. At that time, Shri Gusainji himself was residing in Jagannath Puri. There he was engaging in scriptural debates with scholars. The king of that region, along with many other people, had come into that assembly.

That king also arrived there at that time. At the very same moment, Shri Gusainji defeated the Mayavadis and left them without any answer. Then, seeing the divine brilliance and glory of Shri Gusainji, this king came into his refuge. Then Shri Gusainji gave the king the divine Name. Afterwards he made him offer himself in dedication. Then the king prayed, “Maharaj! Please bestow such grace upon me that this path may become manifest within me.”

Then Shri Gusainji called Chachaji and gave the command, “Chachaji! Stay for some days with this king and make him understand the knowledge of this path.” Afterwards, Shri Gusainji himself departed for Adel. And Chachaji went with that king to his village. Chachaji stayed there for five days. He explained to the king the true form of Shri Gusainji. Then the entire path became manifest to the king.

Afterwards, he explained the different methods of mental participation in the divine play of Bhagavan. The king remained completely absorbed in the sentiments of Bhagavan’s divine play within the form of Shri Gusainji. Then Chachaji returned to Adel and narrated all the news to Shri Gusainji. Hearing this, Shri Gusainji became greatly pleased.

Prasang 1 – The King’s Firm Attachment to Shri

Gusainji

That king had immense attachment toward Shri Gusainji. His firmness was extremely strong. He had no affection for any other actions, any other paths, or any other worldly relations. He would not even converse with others. He would not speak with anyone. He would not use his wealth or body for anything else. If some bard, poet, or beggar came and praised the king's father and mother, or praised the king himself, he would give them nothing. Nor would he become pleased by it in any way. He would not even look toward them.

Then those bards and poets would repeatedly go away disappointed. But they would receive no response from the king. Then they would ask the king's attendants and chief servants, "In what manner does your king become pleased?" Then those chief attendants would tell the bards and poets, "If you know some praise or kirtan of Shri Vallabhacharyaji and Shri Gusainji, then recite that. Then the king will become pleased with you. Otherwise, speak as we instruct you."

Afterwards those attendants would explain and teach them. According to that instruction, those bards and poets would recite the praises of Shri Acharyaji, Shri Gusainji, and their sevaks. Then the king would become pleased with those bards and poets. He would give them wealth. He would satisfy them greatly. Whatever they asked for, he would give.

Then the king would say to them, "You should give blessings to Shri Vallabhacharyaji and Shri Gusainji. I am merely their servant and sevak. They are the ones who seated me upon this throne. I rule this kingdom on their behalf. Therefore you should sing their praises." In this manner the king would speak to them.

And if by chance some Harijan or such a Vaishnav arrived, then he would sit with them and converse. He would engage in discussions and narrations about Bhagavan and about Shri Gusainji. Then the minds of those Vaishnavas would remain greatly pleased. And if by chance no Vaishnav was present, then he would sit alone in a secluded place and read scriptures. He would remain absorbed in Bhagavan's divine play. But he would not converse with others.

He held deep affection toward Vaishnavas. He trusted the words spoken by Vaishnavas. And he personally served the Vaishnavas with his own hands. He served them with supreme affection. Therefore Shri Gusainji remained extremely pleased with that king.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a Vaishnava should not converse with anyone other than those belonging to one's own path. Because association happens through speech. Therefore, if one engages in conversation with others, then other worldly relationships arise. This is the sentiment to be understood. That king was such a grace-filled devotee of Shri Gusainji, firmly sheltered in him, that there is no limit to his story. So how much can truly be spoken of it?

Varta 130 - Murari Acharya of Khambhaich

Now the sentiment of the story of Murari Acharya of Khambhaich, a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): Muraridas is a Sattvic devotee. In the divine play she is a companion of Shri Yamunaji. Her name there is "Hansini." She is a great helper in the messenger-service of "Chandrakala." Chandrakala has deep affection for her. She manifested from "Nanda," therefore she is of that emotional form.

He was born in Khambhaich in a Shaiva family. He studied extensively and was a great knower of the scriptures. From childhood he had a strong interest in ritualistic karmakanda. He was highly expert in karmakanda. Later he was married. He received a worthy and devoted wife. They had two sons.

Prasang 1 – Murari Acharya Comes into Refuge

Once Shri Gusainji had come to Gujarat. At that time Chacha Harivamshji was with him. The Vaishnavas of Khambhaich came near Rajnagar to respectfully invite Shri Gusainji. Seeing the intense insistence and loving request of the Vaishnavas, Shri Gusainji came to Khambhaich. There Shri Gusainji stayed at the house of Sahajpal Doshi. In that place lived the Brahmin Murari Acharya, who was a speaker and knower of all six systems of scripture. He had very strong faith in the karmic path. That Brahmin came to the house of Sahajpal Doshi for the darshan of Shri Gusainji.

Afterwards, that Brahmin discussed some scriptural topics with Shri Gusainji and then departed. Then Chachaji said to Shri Gusainji, "Such

a Brahmin would be very good." Chachaji repeated this statement three times before him. But Shri Gusainji gave no reply to this matter.

Bhav Prakash (Revealing the Sentiment): The reason is that he was a divine soul. Therefore he himself would come into refuge. After this, Shri Gusainji traveled through Dwarkadhish Temple and then arrived at Mathura. From there he came to Adel. After some days, that Brahmin was preparing to travel from Khambhaich to Kashi. On the way, he came through Mathura and arrived at Adel along with his group. Chachaji saw him there.

At the time of Utthapan, Shri Gusainji was seated upon the gadi and cushion. Just then the group from Khambhaich arrived in Adel for his darshan. Then Chachaji submitted, "Maharaj! The Brahmin from Khambhaich has come." Hearing Chachaji's words, Shri Gusainji remained silent. After taking darshan of Shri Gusainji, the Brahmin sat in his camp. Again Chachaji requested Shri Gusainji, "Maharaj! You did not give me any reply to that matter. Why is that?" Even then, hearing Chachaji's words, Shri Gusainji remained silent.

Afterwards Shri Gusainji wrote a letter containing one Sanskrit verse and sent it through a Vraj resident to that Brahmin. That Vraj resident went with the group and gave the letter to Murari Acharya. Upon reading the letter, that Brahmin realized the true divine form of Shri Gusainji. Then Murari Acharya said to his wife, "Get down from the cart." One elder son was with him. Taking that son along, Murari Acharya immediately returned with that Vraj resident for the darshan of Shri Gusainji, carrying the letter tied in his cloth. As soon as Murari Acharya arrived, he offered full prostrated obeisance to Shri Gusainji.

Then he placed that letter into the holy hands of Shri Gusainji and prayed, "Maharaj! Now please make me your sevak. Please do not delay any longer." Then Shri Gusainji said to Murari Acharya, "The proper rule is this — first observe a fast, and on the next day perform self-dedication." Hearing these words, Murari Acharya prayed, "Maharaj! First please let me hear the divine name." Then, seeing his deep anguish and eagerness, Shri Gusainji gave the Name to all three of them.

Afterwards Murari Acharya again prayed, "Maharaj! Time governs the body. But no one governs time itself. Therefore what reliance can there be upon this body? So please do not delay." Then Shri Gusainji, understanding the intense longing of Murari Acharya, mercifully allowed all three of them to perform Name and self-dedication. Then Shri Gusainji gave him the name "Muraridas." And for seva, he

bestowed upon him the prasadi garments of Shri Navneetpriyaji.

After returning home, Murari Acharya said to the leader of the traveling group, “I have now accepted and placed upon my head the Shri Vallabhi Sampradaya.” Hearing these words of Muraridas, the face of the group leader became darkened. He said to his attendants, “Now do not allow him to come near me.” Later one of the attendants came and said to Muraridas, “You did not do a good thing by displeasing him. Now he has said that Muraridas may come near him only after abandoning the tilak, mudra, and mala. Otherwise he may not come.”

After saying this, that man departed. That same day, after taking prasad, Muraridas wore many mudras and went to the very person whom the leader had forbidden from approaching him. All of them became astonished on seeing the divine radiance of Muraridas. Therefore they were unable to stop him in any way. Then they went and spoke among themselves with that leader, saying, “Now Muraridas cannot be defeated.” Afterwards the thought arose in the leader’s mind, “This path is truly excellent. Therefore I too should become his sevak.” Then, after bathing again in Shri Yamunaji, he became a sevak of Shri Gusainji.

After that, Muraridas and that leader together took darshan of Shri Navneetpriyaji and all the divine child forms, and became extremely joyful. Then for some days Muraridas and that leader stayed near Shri Gusainji and studied all the granths such as “Navratna” and others. Their intellect then became greatly illumined. One day he prayed to Shri Gusainji, “Maharaj! By your grace all divine treasures have now been attained. What need do we now have for pilgrimage? Within your lotus feet all holy places are fully present.”

Then Shri Gusainji replied to them, “You should still go on pilgrimage tours. Otherwise all people will criticize. Therefore you should certainly go. But do not go with insistence and attachment for pilgrimage itself. Rather, go once merely to preserve worldly custom.”

Bhav Prakash (Revealing the Sentiment): This is because Shri Vallabhacharyaji has written in the granth “Pushti Pravaha Maryada” the following verse — “Laukikatvam vaidikatvam kapayat teshu nanyatha □ Vaishnavatvam hi sahajam tato’nyatra viparyayah □”

Therefore, a Pushti soul should maintain worldly and Vedic customs, including pilgrimages and similar practices. But one should not maintain desire for the fruits gained from them. Afterwards, by the

command of Shri Gusainji, they completed the pilgrimage journey and returned. Then once again they came to Mathura to Shri Gusainji, took the darshan of the Lord, and stayed near him for some days. There they listened to Shrimad Bhagavatam, Subodhiniji, and all the other granths. They asked about the inner secrets and methods of the entire path.

Then, taking leave from Shri Gusainji, they returned to Khambhaich. Shri Gusainji bestowed such grace upon them that whatever they asked, he explained completely to them.

Prasang 2 – Muraridas Leaves Everything for His Faith

In Khambhaich there was another Brahmin settlement established by a wealthy Brahmin. Muraridas also had a house there, and he lived in that place. There was a Ladh merchant there who was a sevak of another religious leader. That merchant used to come daily to the house of Muraridas. Through him, that leader would send messages, saying, “If Muraridas removes his mala and comes to me even once, then whatever Muraridas says, I will do.”

That merchant came and delivered this message to Muraridas. One day, after hearing this, Muraridas approached Shri Thakurji and then openly displayed all the external signs of his path before going to that man’s house. Seeing Muraridas, that man burned with jealousy. But he was strongly attached to ritualistic practice. Therefore he ordered the materials for worship to be brought and prepared himself to perform worship.

At that moment a forceful mood arose in Muraridas. When that leader tried to touch Muraridas, Muraridas said to him, “If you touch my body, then I will have to bathe again with all my clothes on.” Then that Brahmin became extremely angry and began to curse him. He said, “Muraridas! May no one remain to even give you water. May you be completely ruined. And may this very house of yours be destroyed.” Then Muraridas replied, “If Shri Gusainji is truly the complete Purushottam Himself, and if my dharma is true, then what can your curse do to me?

And this settlement belongs to you. Therefore I shall give this house to the very next person who stands at its door. And I will leave your Brahmin settlement.” Saying this, Muraridas returned home. Arriving there, he remained standing at the doorway and called his wife.

Muraridas said, “Place Shri Thakurji into the sacred casket, take the casket, and come out of the house along with the entire family.” So everyone came out of the house. Then Muraridas gave away the house, exactly as it was with everything inside it, to a Shukla Brahmin who happened to be standing at the doorway.

Afterwards Muraridas, together with his wife and children, began to leave the village. A Vaishnava who lived in that village then offered his own house to Muraridas. Muraridas was such a firmly sheltered and grace-filled devotee of Bhagavan that while renouncing all possessions, no attachment or delusion arose in his mind. When Shri Gusainji heard this matter, he became extremely pleased with Muraridas and himself said, “This is exactly how a Vaishnava should be.”

Bhav Prakash (Revealing the Sentiment): In this account it is shown that steadfast refuge is the greatest treasure for a Vaishnava. Through that, Bhagavad-dharma becomes firmly established.

Prasang 3 – Shri Gusainji Sends Sacred Granths

At another time Muraridas wrote a letter of prayer and sent it to Shri Gusainji, saying, “Maharaj! Please mercifully write and send such a granth through which the mouths of debaters may be silenced.” That letter from Muraridas arrived before Shri Gusainji. Then Shri Gusainji sent back a reply along with the granth “Bhakti Hans.” Muraridas respectfully placed the letter and granth upon his head and read them. Afterwards Muraridas again wrote a prayer to Shri Gusainji, saying, “Maharaj! This granth is extremely excellent and beautiful, but it is difficult to understand.” When this letter reached Shri Gusainji, he read it and in reply sent the granth “Bhakti Hetu Nirnay.” That letter arrived before Muraridas. Then, placing it upon his head with reverence, Muraridas read the granth along with the letter. Muraridas became greatly pleased in his heart.

Then, in happiness, Muraridas wrote yet another letter to Shri Gusainji, saying, “Maharaj! The statements of the scriptures are extremely difficult and profound. Their limit cannot be reached.” When this letter of Muraridas arrived before Shri Gusainji, he read it and understood within his mind, “Now this knowledge has truly manifested within him.”

Prasang 4 – Muraridas’s Son Defeats the Mayavadis

Later Muraridas's elder son, after studying and learning from his father, went to Bijapur. After going there, he defeated all the Mayavadis and firmly established the path of devotion. Then the Brahmins of the south said among themselves, "This Gujarati has defeated us before everyone! This is very astonishing." Afterwards those Brahmins asked the son of Muraridas, "What is your sampradaya?" Then Muraridas's son replied, "Our sampradaya is the Vallabhi Sampradaya. We are sevaks of Shri Gusainji." Then a Maharashtrian Brahmin said, "This is true. Shri Gusainji himself was the first to refute Mayavada."

After staying for some days in Bijapur, the son of Muraridas returned to his homeland and met his mother. At that time Muraridas had gone to another village. When Muraridas returned from the village, his son met him and narrated all the events of the south. Hearing the words of his son, Muraridas became greatly pleased. Thus Muraridas and his son both became such great scholars through the grace of Shri Gusainji. Therefore there is no limit to their story. So how much of their story can truly be told?

Varta 131 - One Bania Vaishnav who offered

chickpeas bhog

This is the sentiment of the account of a Bania Vaishnav from Rajnagar, who offered chickpeas in the bhog.

Bhav Prakash (Revealing the Sentiment): These are Tamasic devotees. In the divine play, her name is “Anasuya.” She manifested from “Nanda,” therefore her devotional form is of that nature.

He was born in Rajnagar in the family of a wealthy Bania. That Bania was a sevak of Shri Gusainji. He had his son also made into a sevak of Shri Gusainji. When this Vaishnav became about twenty years old, his father died. Afterwards, he would daily go to the residence of Bhaila Kothari to listen to Bhagavad-discourses. Then this thought arose in his mind: “If I establish Shri Thakurji and perform seva, it would be very good.”

Prasang 1 – The Chickpeas Placed in Rajbhog

Once, a group from Gujarat came to Braj. After taking the darshan of Shri Gusainji in Shri Gokul and staying there for some days, they went to Shrinathjidwar. That Vaishnav also came with that group. He would daily go to the temple of Shrinathji to observe the seva. He carefully watched all the seva arrangements. One day, it was time for Rajbhog. At that time, the chief inner sevak said to the water attendants, “Prepare the chickpeas properly and bring them.” Then the water attendants filled a leaf-bowl with chickpeas and gave it to the inner sevaks. This Vaishnav saw it. Then he thought within himself, “These must also be included in the Rajbhog of Shri Thakurji.”

After some days, that group departed from Shrinathji and, taking leave from Shri Gusainji, began returning to Gujarat. Then that Vaishnav made a request to Shri Gusainji, saying, “Maharaj! Please establish seva for me.” Then Shri Gusainji bestowed upon him a swaroop of Lalji. That Vaishnav then took his Thakurji and departed with the group. After some days, he reached his home. Then the

Vaishnav had chickpeas specially prepared. When he offered Rajbhog to Shri Thakurji, he placed one leaf-bowl filled with chickpeas in it. Another Vaishnav saw this. Then he also placed two leaf-bowls filled with chickpeas in his own Rajbhog. A third Vaishnav saw this, and he placed three leaf-bowls filled with chickpeas.

One day, a Bhagavadiya devotee saw this and asked them about it. Then they said, “A certain Vaishnav has returned from Braj. After seeing it at his house, I also placed it.” Then that Bhagavadiya went and asked that Vaishnav, “Why have you placed these chickpeas?” That Vaishnav replied, “I used to go to perform seva in the temple of Shri Govardhannathji. One day, at the time of Rajbhog, Ramdas Bhitariya asked the water attendant to bring them. So I understood that they must be included in the bhog. Therefore I placed them.” Then that Bhagavadiya said, “Foolish one! There, the arrangements are very extensive. When the bhog is brought, the platforms may be uneven in height, so they make use of them to keep things level. Therefore, in your own home, never perform any seva-related practice without first asking and understanding properly.”

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that a Vaishnav should perform seva after associating with Bhagavadiya devotees and after asking and learning from them.

Afterwards, he began keeping the company of Vaishnavs. Within some days, Shri Thakurji began revealing affectionate divine experiences to him. That Vaishnav was such a recipient of Shri Gusainji’s grace and such a Bhagavadiya devotee. Therefore, how far can one continue describing his sacred account?

Varta 132 - One Kshatriya sevak from the eastern

region

This is the sentiment of the account of a Kshatriya sevak of Shri Gusainji from the eastern region, whose wealth was offered into Shri Yamunaji.

Bhav Prakash (Revealing the Sentiment): These are a Rajasic devotee. In the divine play, her name is “Gayatri.” She manifested from “Nanda,” therefore her devotional form is of that nature.

In the eastern region, this soul was born in a Kshatriya family. When he became about thirty years old, his parents died. Afterwards, he went to the south to earn wealth. In that village, Shri Gusainji had arrived. When he saw the darshan of Shri Gusainji, it appeared to him as though he were directly beholding Purushottam, possessing the beauty of millions of Kamadevas. Then that Kshatriya reflected, “If I become his sevak, it will be very good.” Then that Kshatriya made a request to Shri Gusainji, saying, “Maharaj! Please bestow your grace and make me your sevak.” Then Shri Gusainji mercifully granted him the Name. Afterwards, Shri Gusainji departed from there and arrived at Shrinathjidwar. After some days, that Kshatriya earned a great amount of wealth and started toward his homeland. Then he thought, “I shall offer this wealth to Shri Gusainji.” After that, the Kshatriya came to Shrinathjidwar.

Prasang 1 – The Wealth Offered into Shri Yamunaji

One day, Shri Gusainji was personally performing the adornment of Shri Govardhannathji. At that time, that Kshatriya Vaishnav had returned from a foreign land after earning a very large amount of wealth and goods. He came for the darshan of Shri Govardhannathji. At that moment, a sevak called out to Shri Gusainji and said, “Maharajadhiraj! Your sevak, the Kshatriya Vaishnav, has arrived. He has brought a very large offering of wealth and goods.” This was conveyed to Shri Gusainji while he was engaged in the seva and

adornment.

Then, after Rajbhog, Shri Gusainji came down. That Vaishnav then offered full prostrated obeisance to Shri Gusainji and presented a great quantity of wealth and goods as an offering. Then Shri Gusainji said, “Take this wealth and these goods and cast them into Shri Yamunaji.” Then that Vaishnav said, “Maharajadhiraj! Why do you say this?” Then Shri Gusainji said, “By merely hearing its name, distraction arose in the seva. Then what would happen if it entered the storehouse? This wealth is demoniac. Therefore, place all this wealth and goods into Shri Yamunaji.” Then that Vaishnav took all those goods and wealth to Shri Mathuraji and offered everything into Shri Yamunaji. None of it came into the service of Shri Thakurji. That Kshatriya had such firm faith in the words of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Here it is shown that accepting demoniac wealth creates obstacles in Bhagavad-seva. Outward-mindedness arises from it. Therefore, demoniac wealth should never be accepted in any way.

And this also shows that a Vaishnav should have complete faith in the words of the Guru. That Kshatriya was such a recipient of Shri Gusainji’s grace and such a Bhagavadiya devotee. Therefore, how far can one continue describing his sacred account?

Varta 133 - Two Patel Brothers of Gujarat

This is the sentiment of the account of two Patel brothers, sevaks of Shri Gusainji, who lived in Gujarat.

Bhav Prakash (Revealing the Sentiment): These are Tamasic devotees. In the divine play, their names are “Bhaktini” and “Avesini.” They manifested from “Vrajamangala,” therefore their devotional forms are of that nature. The elder brother is the manifestation of Bhaktini, and the younger brother should be understood as the manifestation of Avesini.

These two were born in a village in Gujarat in the family of a Kunbi Patel. When they became about thirty to thirty-five years old, their parents died. Afterwards, they set out on pilgrimage and came to Dwarkaji. At that time, Shri Gusainji himself was residing in Dwarkaji. There, Shri Gusainji daily narrated the discourse of Shri Subodhiniji. The two brothers heard that discourse was being held at a certain place, so both came to listen. As soon as they heard the discourse, this thought arose in both their minds: “We should also become his sevaks.” Afterwards, both brothers made a request to Shri Gusainji, saying, “Maharaj! Please make us your sevaks.” Then Shri Gusainji, seeing their sincerity, had both of them perform name-offering and accepted them as sevaks.

Afterwards, both made another request, saying, “Maharaj, what should we do now?” Then Shri Gusainji said to them, “Perform Bhagavad-seva and keep the company of Vaishnavs.” Then both brothers said, “Maharaj! Please mercifully establish Bhagavad-seva for us.” Then Shri Gusainji bestowed upon both of them a swaroop of Lalji. Afterwards, he explained all the methods of seva to them. Then both brothers took permission, established Shri Thakurji, and returned to their home. There, an assembly of Vaishnavs gathered in the village, and they daily went there to listen to Bhagavad-discourses.

Prasang 1 – The Two Patel Brothers and the Goddess Temple

The two brothers worked in farming. In that village, the king had a

large pond excavated. From within it, a swaroop of a goddess emerged. It was a stone slab about four hands in size, with the form of the goddess upon it. That goddess appeared to the king in a dream and said, “Build a large temple for me and begin my worship.” Then the king said, “Very well.” After rising in the morning, the king thought, “This work of constructing the temple will require much wealth. Let some be collected from the village, and I will contribute some from myself and complete the temple.”

Then the king called his administrator and said, “Collect some wealth from the village. We shall build the temple of the goddess.” Then the administrator imposed contributions upon the entire village according to each person’s capacity. From some he took one rupee, from others half a rupee, and from wealthy merchants fifty rupees each. According to each person’s status, so was the contribution fixed. Hearing that it was for the goddess’s temple, everyone gladly gave.

Now the two Patel brothers were sevaks of Shri Gusainji. A contribution of two rupees was imposed upon them. The king’s men came to collect the money and said, “A temple for the goddess is going to be built. Therefore you must give two rupees. Everyone has given.” Hearing this, the two brothers discussed it between themselves. One brother said, “We live under the king’s authority, therefore we should do as the king says. Let us give the two rupees.” Then the other brother said, “All the wealth in our house belongs to Shri Gusainji. How can it be given for the temple of a goddess?”

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a Vaishnav should never spend his wealth on other purposes, because that wealth belongs to the Lord. Therefore, it should be used only in the Lord’s service.

Then the two Patel brothers said to the king’s men, “Come tomorrow and take the two rupees. We do not have them today.” Then the king’s men said, “Tomorrow I will return. I am leaving today. You must certainly keep the two rupees ready.” Saying this, the king’s men departed. Afterwards, the two Patel brothers said, “Now what shall we do? These two rupees would be wasted from Shri Thakurji’s wealth.”

Then the younger brother said to the elder, “There is one solution. There is a dark well filled with much mud. Let both of us go there at night, lift the goddess from the pond, and place her into that well. Then why would the king collect any contribution?” Hearing this, the elder brother said, “You have thought of a good plan.” Then, when midnight came, both Patel brothers went to the pond and placed the

goddess into the dark well. At that very moment, the goddess assumed a terrifying form and went to the king's queen during the night.

She went and awakened the king. The king and queen both became frightened upon seeing the terrifying form. They thought within themselves, "Now we shall not survive. She will take our lives." Then the king, gathering courage in his mind, said, "Who are you, and for what purpose have you come here?" Then the goddess said, "You have caused me great suffering. Therefore now I shall devour you." Then the king understood that it was the goddess.

The king said, "Mother! What suffering have I caused you? Tell me. You asked for a temple to be built at the pond. Some wealth has already come from the village, more will come, and I shall contribute some from my own home. I shall complete your temple and establish your worship. Then what suffering do you still have?" Then the goddess said to the king, "The temple will be seen only when it is built, but right now I lie in a dark well." Hearing this, the king became greatly astonished.

Then the king asked, "Who in this world could commit an offense against you? How did you fall into the dark well? Tell me this matter. If someone in my village has committed an offense, I shall punish him." Then the goddess said to the king, "There are two Patel brothers in your village. Why did you impose a contribution upon them? They are Vaishnavs and sevaks of Shri Gusainji. Because you imposed a contribution upon them, those Patel brothers cast me into the well. This fault is yours. Therefore I shall devour you."

Then the king said, "I imposed the contribution upon them unknowingly. I did not understand their true nature. Tomorrow I shall forgive their contribution. Why should you devour me? This offense happened unknowingly through me. Please forgive me." Then the goddess said, "Tomorrow forgive the contribution imposed upon those Patel brothers. And remain fearful of those two brothers. If you cause them any suffering, no good will come to you." After instructing the king in this way, the goddess departed.

At that very moment, the king called his administrator and asked, "How much contribution has been imposed upon those two Patel brothers?" Then the administrator replied, "A contribution of two rupees has been imposed upon them. They have not yet paid. In the morning we shall send men to collect it." Then the king said to the administrator, "Cancel the contribution imposed upon those Patels. Do not send any men to them now." Then the administrator said, "Very

well, the contribution upon their house is canceled. No men shall be sent."

Afterwards, the administrator took leave from the king and went to his own house. Then, in the morning, the king arose and went to that dark well. There he had men retrieve the goddess from the well and brought her to his own house. He arranged for a Brahmin to perform her worship. Then the king himself went to the house of the Patel brothers and said to them, "You lifted the goddess and cast her into the well, and because of that the goddess came to kill me. Therefore, from today onward, no contribution shall ever be imposed upon you. And never again cause suffering to the goddess."

Then the Patels said, "O King! We have no enmity toward the goddess. We do not cause suffering to anyone. We only did this because we had no wealth of our own." Then the king placed four hundred rupees before the Patel brothers and said, "Take this. You are great Vaishnavs. If even the goddess cannot punish you, then how could I punish you? This contribution was imposed unknowingly. Therefore forgive my offense."

Then the Patels said, "We do not take anyone's wealth. We farm, and by that our household expenses are properly maintained. Therefore, take this wealth and give it in charity to some Brahmin, or spend it on the goddess's temple." Then the king greatly praised the Patels and returned to his house. Afterwards, the king completed the goddess's temple at the pond and installed the goddess there. The entire village revered that goddess.

But those two Patel brothers never went to that goddess's temple and never took her darshan. After that, Shri Thakurji began revealing affectionate divine experiences to them. All these events were narrated by a Vaishnav before Shri Gusainji. Hearing them, Shri Gusainji became greatly pleased with those Patel brothers.

Bhav Prakash (Revealing the Sentiment): In this account, the true nature of a Vaishnav is shown — that a Vaishnav is supreme above all. All goddesses and gods stand in fear and reverence toward them and remain under their command. Therefore, a Vaishnav should never take shelter elsewhere.

And one should never spend one's wealth on anything other than Bhagavad-related purposes, because that wealth belongs to the Lord. It should be spent only in the Lord's work. If it is spent for other gods and goddesses, outward-mindedness arises. These two Patel brothers

were Bhagavadiya devotees of exclusive refuge, whose greatness Shri Gusainji himself praised from his own holy mouth. Therefore, how far can one continue describing their sacred account?

Varta 134 - One Renunciant of Gokul

Now the sentiment of the account of a detached sevak of Shri Gusainji, who lived in Shri Gokul, is spoken.

Bhav Prakash (Revealing the Sentiment): This is a sattvic devotee. In the divine play, this devotee's name is "Virahatmika." She manifested from "Brajmangala." Therefore, these are of that emotional form.

Prasang 1 – The Detached Sevak and the Removal of

Dependence

That detached renunciant was a sevak of Shri Gusainji. He sustained himself by begging for dry crusts of food. He performed mental seva with great affection. He used to recite many texts of Shri Acharyaji and Shri Gusainji. He had deep interest in the Pushtimarg. There was also a Kshatrani woman who was a sevak of Shri Gusainji. She possessed much wealth. That detached sevak had affection for her. He would meet with that Kshatrani and engage in talks of Bhagavan and remembrance of Bhagavan. After that they would take Mahaprasad.

That detached sevak begged elsewhere, but he would not beg at the Kshatrani's house. There was no worldly relationship between them. Yet this hope remained in the renunciant's mind — that if ever he had need of money, there would be no obstacle, for she would give it. Because of this subtle dependence on another, Shri Thakurji did not reveal affectionate grace to that renunciant. Then Shri Gusainji considered that if even a tiny amount of dependence upon another exists in a Vaishnav, then Bhagavad-prapti cannot occur. Therefore, he decided to free him from that dependence.

So when that detached sevak came for the darshan of Shri Gusainji, Shri Gusainji said to him, "You should abandon your affection for that Kshatrani." Then that renunciant replied, "Maharaj! My affection for that Kshatrani is tied together with my very life-breath. It cannot leave me. Why should I speak falsely before you? And I have no worldly relation with her. You are omniscient and know everything." Hearing this, Shri Gusainji remained silent.

After ten or fifteen days, Shri Gusainji said to that renunciant, “Vaishnav! We need five thousand rupees. Within ten or twenty days a hundi will arrive for us. Then we shall repay you. If you know someone, then bring the money.” Then the renunciant said, “Maharaj! The money is available. I shall bring it.” Afterward, that Vaishnav went to the Kshatrani and said, “Today I have some work. Please do not refuse me in this.” Then the Kshatrani said, “I belong to you. This entire house is yours. Whatever you say, I shall do.”

Then the Vaishnav said, “Shri Gusainji has asked me for five thousand rupees. Within ten or twenty days a hundi will come to your house, and then I shall bring it back to you. So please give it to me.” Then that Kshatrani said, “Take whatever money you desire. But you yourself must return it to me. I am a sevak of Shri Gusainji, therefore I shall not ask him for the money.”

Then that detached Vaishnav said, “Do not worry. Shri Gusainji has said it, so surely I shall return it to you.” Hearing this, the Kshatrani brought out a bag of five thousand rupees and gave it to that renunciant. That renunciant took the bag and came joyfully to Shri Gusainji. In his mind he thought, “Today the Kshatrani was greatly helpful. If she had not given the money, what could I have said to Shri Gusainji? Therefore this Kshatrani is a great benefactor.”

Then he placed the five thousand rupees before Shri Gusainji and offered dandavat. Shri Gusainji praised that Vaishnav greatly and said, “Vaishnav! You brought the money at the proper time. We had urgent need.” Then the Vaishnav said, “Maharaj! I have brought it from the Kshatrani.” Hearing this, Shri Gusainji said, “Affection and love should indeed be such — that whatever is asked for is received.” Then Shri Gusainji gave the Vaishnav a beera and dismissed him.

Afterward, Shri Gusainji placed all five bags inside a wooden chest, locked it, and buried it in the ground. The Vaishnav took the beera and came to the Kshatrani. He gave half the beera to her. The Vaishnav became very pleased in his mind. After this, Shri Gusainji said nothing. He never spoke about returning the money. Two months passed. Then the Kshatrani said to the renunciant, “Two months have passed and you still have not brought back the money.”

He replied, “From the very day I gave the money to Shri Gusainji, he has not spoken to me about it. Nor has he ever mentioned those rupees. So what can I do now?” Then the Kshatrani said, “At least ask Shri Gusainji about it.” Then that Vaishnav went and sat near Shri Gusainji. But due to hesitation he could not ask. In this way, two days

passed. Then the Kshatrani said to the Vaishnav, “How will things work if you remain so hesitant? Today you must certainly ask Shri Gusainji.”

Then that Vaishnav came and, with hesitation, submitted before Shri Gusainji, “Maharaj! Those five thousand rupees of the Kshatrani — I borrowed them and gave them to you. Now that Kshatrani is asking me for them.” Then Shri Gusainji said, “Vaishnav! Where would we obtain five thousand rupees right now? We shall travel abroad for two or four years. Then, if some expenses are saved, we shall repay it. Besides, you have such great affection with that Kshatrani — why should she ask you for it?”

Hearing these words of Shri Gusainji, that Vaishnav became dried up with shock. In his mind he said, “I have acted very badly by taking that Kshatrani’s wealth. Now what answer shall I give her?” Then the Vaishnav rose up in anxiety and went to the Kshatrani. The Kshatrani asked him, “Did you ask Shri Gusainji about the money?” The Vaishnav replied, “Yes, I asked. Shri Gusainji said, ‘After traveling abroad for two or four years, perhaps two or four thousand rupees may come from there. If money remains after expenses, then the rupees will be returned. Right now there is no money.’”

Then the Kshatrani said, “I had already told you earlier — you should have brought my money back yourself. Go now to Shri Gusainji. He will borrow from somewhere and repay it. Who knows when he will travel abroad? And if you bring back my money, then our affection will remain.” Then the Vaishnav said to the Kshatrani, “But what if the money is not available right now?”

Hearing this, the Kshatrani called two men and sent them behind the Vaishnav. She said, “Now I have sent these men with you. If you do not bring back the money, then I shall have you imprisoned in Mathura. Therefore go now and bring the money.” Then the Vaishnav went to Shri Gusainji, and those two men went along with him. At that time Shri Gusainji had taken his meal and was seated upon the gadi-takiya. Then this Vaishnav came and offered dandavat to Shri Gusainji. Shri Gusainji asked him, “Vaishnav! Why have you come? And how have these two men come with you?”

Then the Vaishnav said, “Maharaj! That Kshatrani has sent them after me. She said to me, ‘If you do not bring the money, I shall have you imprisoned in Mathura.’ Therefore I have come today for the money. Maharaj, I am in great distress.” Then Shri Gusainji said, “We had already told you earlier to abandon your affection for this Kshatrani,

but you did not listen." Then the Vaishnav said, "Maharaj! Because I did not obey your command, I am suffering such misery today."

Then Shri Gusainji said, "Vaishnav! If we somehow borrow and give you these five thousand rupees, then will you again keep affection with that Kshatrani?" Then the Vaishnav replied, "Maharaj! I shall never again even go to the doorway of her house, if only I may now be freed from this trouble." Then Shri Gusainji ordered that chest of rupees to be brought and said, "Vaishnav! These very same five thousand rupees that you brought are lying here untouched. What use have we for your or the Kshatrani's money? This was only a means employed to remove your ignorance and dependence upon another. Therefore take back the money."

Then that Vaishnav took the five thousand rupees and went to the Kshatrani. The Vaishnav said, "Take your money. From today onward I shall never again look upon your face." Then that Kshatrani spoke greatly, but the Vaishnav did not listen to her words. From there he immediately arose and returned to his own house. Afterward, that Vaishnav came and offered dandavat to Shri Gusainji. He said, "Maharaj! I had great dependence upon another. In my ignorance I would never have abandoned it. But by your grace you freed me from it."

Then Shri Gusainji said to that Vaishnav, "This was an obstruction in your attainment of Bhagavan, and now it has been removed. Now perform Bhagavad-seva happily." After that, the detached Vaishnav began performing mental seva in an excellent manner.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnav should greatly fear dependence upon another.

What is the form of such dependence? Whatever expectation arises in the mind regarding another person or thing — that itself is dependence upon another. Therefore, one should desire nothing except Bhagavan. And the nature of true affection is also shown here. The only true beloved is Nand-nandan alone. Everyone else is motivated by self-interest. This sentiment should be understood through this pad:

(राग सोरठ | Rāga Sorath)

सांचे सनेही श्रीनंदकुमार । और नहीं कोई दुःख को बेली सब मतलब के यार ॥

मनुष्य जा त को नहीं भरोसो छनु बछार छनु पार । चत बचन को नहीं ठकानों छनु छनु पृथक वचार ॥

मात पता भ गनी सुत दारा र त न नश्चत एकतार ॥ सदा एकरस तुम्ही नभावो ‘र सक’ प्रीतम प्र तपार ॥

Shri Nandkumar alone is the true loving companion. No one else stands beside one in

sorrow; all friendships are bound by self-interest □

There is no trust in human nature; in one moment it is near, and in another it turns

away. The mind and words have no steadiness; every moment their thoughts become

different □

Mother, father, sister, son, and wife — even their affection does not remain forever in

one single flow. Only You always sustain love equally and unfailingly on every side, O

beloved of Rasik □

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Therefore Shri Gusainji himself is Purna Purushottam. He alone is the true beloved. Thus he freed this Vaishnav from dependence upon another in this manner. Therefore one should establish firm love only in him. Shri Gusainji himself bestowed such grace upon that renunciant. Therefore that Vaishnav is a great devotee of Bhagavan. How far can one continue describing his account?

Varta 135 - One Kshatriya from Agra

Now, there was a Kshatriya Vaishnav sevak of Shri Gusainji who lived in Agra. The sentiment of his story is described as follows.

Bhav Prakash (Revealing the Sentiment): These are Rajasic devotees. In the divine play, her name is “Nagar Ranjani.” Shri Thakurji delights the mind of Nagar through her. She manifested from “Braj Mangala,” therefore such are the forms of her devotional sentiments.

Prasang 1 – The Offering of Divine Garments

In Agra, he had a cloth merchant’s shop. He dealt in garments, and the finest and most excellent fabrics would come to his shop. Once, Shri Gusainji came to Agra. On the way, this Kshatriya had darshan of Shri Gusainji. The very moment he beheld him, the thought arose in his heart, “If only I could become his sevak, it would be wonderful.” Afterward, Shri Gusainji went to the house of Rupchand Nanda. Then this Kshatriya also came there. He prayed to Shri Gusainji, saying, “Maharaj! Please make me your sevak.”

Then Shri Gusainji recognized him as a divine soul and bestowed the Name upon him. The next day, he was made to perform the offering ceremony (Nivedan). After that, Shri Gusainji said to him, “Vaishnav! Keep the company of Rupchand Nanda. Through that, your welfare shall take place.” Then this Kshatriya would daily go to the house of Rupchand Nanda and listen to Bhagavad Varta.

After some days, Shri Gusainji departed for Shri Gokul. This Kshatriya came into refuge. Then a desire arose in his heart — “I should adorn all the sons, daughters-in-law, and daughters of Shri Gusainji with the finest garments.” Now, in his shop, the finest garments continually arrived. Sarees woven with zari, Gujarati kinkhab cloth, bolts of zari fabric — he separately set all these aside.

Over the course of two or three years, he gathered many garments and made two bundles. In one bundle were garments for men, and in the other were garments for women. After tying the two bundles separately, that Kshatriya Vaishnav cloth merchant departed from Agra carrying both bundles of garments.

He arrived at Shri Gokul. Shri Gusainji was seated upon the gadi and cushion. The Kshatriya Vaishnav came and offered full prostrated obeisance to Shri Gusainji. Then Shri Gusainji asked him, “When did you arrive?”

The Kshatriya Vaishnav replied, “Maharajadhiraj! I have just now come from Agra. For many days I had the desire for your darshan, and this time I wished to adorn all your sons, daughters-in-law, and daughters with the finest garments. Maharajadhiraj! Over many days I have gathered these garments. Please accept them.”

Then Shri Gusainji said, “Where are those bundles? Bring them. Let us see all the garments.” The Kshatriya Vaishnav brought both bundles and placed them before Shri Gusainji. Shri Gusainji opened both bundles and examined them. Seeing all the garments to be supremely excellent, Shri Gusainji became greatly pleased. From his lotus-mouth he said, “These garments are worthy of Shri Swaminiji.”

One bundle contained garments meant for Swaminiji, along with bolts of zari cloth. Shri Gusainji had that bundle offered into the middle current of Shri Yamunaji. Then the second bundle was also offered into the waters.

At this, the Kshatriya Vaishnav became deeply worried. In his heart he thought, “I had fulfilled my cherished desire in this way. After so many days I gathered everything together and brought it here, yet Shri Gusainji Maharaj has simply immersed it all into Shri Yamunaji. My desire has remained only within my mind. But this must be the will of Bhagavan.”

Thinking in this manner, night arrived. He neither ate nor drank anything and remained lying there hungry. Now Shri Gusainji is directly the complete Purushottam Ishwar himself, and he understood all that was within the Vaishnav’s heart — that the Kshatriya Vaishnav had become deeply sorrowful within. Shri Gusainji is supremely compassionate, affectionate toward devotees, an ocean of mercy and compassion. He could not bear the devotee’s grief.

Then Shri Gusainji considered, “Whatever will remove this Kshatriya Vaishnav’s sorrow should be done.” When midnight arrived, Shri Gusainji filled a container with dry fruits in his own lotus hands and arose. Then he asked, “Where is that Kshatriya Vaishnav who came from Agra?” A Vaishnav replied, “Maharajadhiraj! He is in great sorrow and is lying somewhere.” Shri Gusainji said, “Wake him and

bring him here."

Then a Vaishnav went and awakened him and brought him. Shri Gusainji said to the Kshatriya Vaishnav, "Take this torch and come toward Shri Thakurani Ghat." The Kshatriya Vaishnav took the torch and walked ahead. Shri Gusainji followed behind him. Other Vaishnavs also began to come along, but Shri Gusainji stopped them all, saying, "No one should come with us." So all the Vaishnavs returned from the doorway and remained seated in Shri Gusainji's meeting place, saying, "When Shri Gusainji returns, we shall take darshan and then go."

Thus, Shri Gusainji went alone with the Kshatriya Vaishnav; there was no third person with them. Taking the Kshatriya Vaishnav along, Shri Gusainji arrived at Thakurani Ghat. When they reached above the ghat, Shri Gusainji said to him, "Look! Shri Swaminiji has accepted your garments."

The Kshatriya Vaishnav looked and saw — those very garments, those very sarees, lehengas, and cholis had all been accepted and worn by Shri Swaminiji. Shri Thakurji too was wearing the same zari garments. Then Shri Gusainji said to the Kshatriya Vaishnav, "Remain standing here. I shall return."

Leaving the Kshatriya Vaishnav standing upon the ghat, Shri Gusainji entered into the divine lila. Carrying the container of dry fruits, he went there and offered it as bhog. Shri Gusainji himself stood there amongst them. Then Shri Swaminiji and Shri Thakurji partook of the dry fruits. Afterward, they performed dance. The Kshatriya Vaishnav stood above on the ghat and witnessed all this. Seeing it, immense joy arose in his heart.

He thought, "My fortune is truly great, for Shri Thakurji along with Shri Swaminiji have accepted my garments. By the grace of Shri Gusainji, I have attained darshan of the Raas Lila." Then Shri Thakurji gave the Mahaprasad of the dry fruits to Shri Gusainji. Taking it, Shri Gusainji returned above to Shri Thakurani Ghat.

The Kshatriya Vaishnav then offered full prostrated obeisance and said, "Maharajadhiraj! Other than you, who could ever bestow such grace upon me?" Afterward, Shri Gusainji returned to his meeting place. All the Vaishnavs offered prostrated obeisance and then went to sleep in their respective homes. That Kshatriya Vaishnav also offered obeisance and lay down to sleep. Thereafter Shri Gusainji also rested.

When one watch of the night remained, Shri Gusainji arose, completed bodily duties, and bathed. Then Shri Gusainji went inside. The Kshatriya Vaishnav took darshan of Shri Navneetpriyaji during Mangala Aarti and then came to Shri Gusainji and offered obeisance. He said, “Maharajadhiraj! If there is permission, I shall return home.” Shri Gusainji replied, “Take darshan of Rajbhog before departing.”

After the Rajbhog Aarti, Shri Gusainji sat in his meeting place. Then the Kshatriya Vaishnav came there. Shri Gusainji said to him, “Take Mahaprasad before you go.” Thereafter Shri Gusainji went for the meal along with all his children. After completing the meal, Shri Gusainji personally placed before that Kshatriya Vaishnav the leaf-plate containing his own remnants. The Kshatriya Vaishnav accepted the Mahaprasad and afterward came again to Shri Gusainji’s meeting place and offered obeisance. Then Shri Gusainji gave him betel leaf and respectfully bid him farewell. Thus the Kshatriya returned to his home in Agra.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that all divine lilas eternally exist within Shri Yamunaji. Such darshan becomes possible only through the grace of Shri Acharyaji and Shri Gusainji. Therefore, one should hold firm refuge in them.

Also, it is taught here that a Vaishnav should understand the form of Shri Yamunaji as completely transcendental and divine. That Kshatriya Vaishnav was such a recipient of Shri Gusainji’s grace and such a beloved devotee of Bhagavan. Therefore, how far can his glory truly be described?

Varta 136 - Meha Dhimar of Gopalpur

Now the devotional sentiment of the account of Meha Dhimar, a sevak of Shri Gusainji, who lived in the village of Gopalpur near Rawal, is being described.

Bhav Prakash (Revealing the Sentiment): These are Tamas devotees. In the divine play, her name is Manjira. She manifested from Sumandira. Therefore, such are her devotional sentiments and form.

Near Rawal there is a village named Gopalpur. There he was born to a Dhimar (fisherman). When he became about twenty years old, he was married. Then his parents died. So he began doing the work of a boatman and fisherman. Thus he used to catch fish in Shri Yamunaji and maintain himself.

Prasang 1 – Meha Dhimar Receives Grace and Shelter

Once, after completing a journey to Gujarat, Shri Gusainji returned and arrived at Govardhan. There he performed the adornment and service of Shri Nathji and stayed there for three days. Then on the fourth day, after performing Rajbhog Aarti and completing the Anosar of Shri Nathji, he decided to go to Shri Gokul. From there he mounted a horse and departed with ten or fifteen Vaishnavas. Crossing the Mai Ghat, by evening Shri Gusainji arrived at Rawal along with all the Vaishnavas. That day was not an auspicious muhurta for entering Shri Gokul. Therefore Shri Gusainji ordered, “Today the muhurta is not auspicious. Near Rawal there is a village called Gopalpur. Camp there. In the morning we shall go to Shri Gokul.”

Then all the Vaishnava sevaks, attendants, and carriers established camp at Gopalpur. Shri Gusainji arrived there. Afterwards he removed his upper garments and went to the bank of Shri Yamunaji to perform Sandhyavandan. Ten or fifteen Vaishnavas went with him. When they reached the ghat, Shri Gusainji saw a fisherman standing there catching fish with a net. Then the Vaishnavas went to that fisherman and said, “Do not catch fish here. Shri Gusainji has arrived here, so leave this place.” Then Meha Dhimar said, “Since this morning I have eaten nothing. How can I remove my net?” Then a Vaishnava gave one rupee to Meha Dhimar and said, “Quickly remove your net.”

At once the fisherman removed the net. Then the Vaishnavas told Meha, “Sit a little far from the camp. Then food will be given to you. Now leave this place.” Then Meha Dhimar quickly got up, took his net, and went home. Shri Gusainji sat on the bank of Shri Yamunaji and performed Sandhyavandan. Afterwards he returned to his camp with the Vaishnavas. Food was prepared and offered as bhog. Then he took prasad. Afterwards Shri Gusainji began placing the leaf-plates containing the remnants for all the Vaishnavas who were present. Then the Vaishnavas requested Shri Gusainji, “Maharaj! One more leaf-plate must be prepared. In this village there lives a person of low caste. We wish to give it to him, otherwise he will remain hungry.”

Then Shri Gusainji said, “I already know. It is for him that we camped here today.” Hearing this, all the Vaishnavas became silent. Then Shri Gusainji said to a Vrajvasi, “In this village lives Meha Dhimar. Bring him and make him stand outside.” Then the Vrajvasi went outside the camp toward the village and called Meha. Meha had already been sitting far away waiting for Mahaprasad because the Vaishnavas had earlier instructed him to sit at a distance from the camp. Meha came to the Vrajvasi and asked, “Why are you calling me?” The Vrajvasi replied, “Shri Gusainji is calling you.” Then Meha went along with the Vrajvasi. The Vrajvasi made Meha stand outside and then informed Shri Gusainji, “Maharaj! Meha is standing outside.”

Then Shri Gusainji filled a leaf-plate with his own remnants and personally carried it in his own lotus hands outside the camp. He gave it to Meha and said, “Take this with your wife. Both of you should eat together.” Then Meha gave half the plate to his wife and kept half for himself. Both of them took Mahaprasad. The moment they accepted Mahaprasad, the intellects of both became purified. Then Meha’s wife asked him, “From where have you brought this Mahaprasad today?” Meha replied, “Shri Gusainji, Shri Vitthalnathji, who formerly lived in Mathura and now lives in Shri Gokul, has come here today. A Vaishnava gave me one rupee, and Shri Gusainji himself gave me this prasad with his own lotus hands. He is called the direct manifestation of God.”

Then the wife said, “Come, let us go into his refuge.” Meha replied to his wife, “We are low by caste. How will he accept us into refuge?” Then the wife said, “At least let us go. Just as he mercifully gave prasad, in the same way he will surely give refuge.” Then Meha and his wife both sat near Shri Gusainji’s camp throughout the night. A Vrajvasi asked them, “Who are you? And why are you sitting near the camp at this hour of night?” Meha replied, “Shri Gusainji has given us Mahaprasad, therefore we are sitting here.” The Vrajvasi said, “Now

you should leave. Do not remain here. If you have some work, then say it."

Then Meha said, "Tell us, where else should we go now? We have come into the refuge of Shri Gusainji. We have no other shelter. Please convey this request to Shri Gusainji. After that, if he asks us to leave, then we will go." Then the Vrajvasi informed Shri Gusainji, "Maharaj! Meha Dhimar is sitting here with his wife. He says, 'We have come into Shri Gusainji's refuge.' I explained much to him, but he will not leave. He says, 'We have no other shelter.' Thus both of them are sitting outside the camp." Then Shri Gusainji said to the Vrajvasi, "Go and tell Meha, 'Tonight you should sleep peacefully. Tomorrow morning Shri Gusainji will accept both of you. Do not worry.'" Then the Vrajvasi came outside the camp and told Meha, "Tonight you should sleep peacefully. Tomorrow morning Shri Gusainji will accept both of you. This is his command."

Then Meha said, "Now where shall we go? We will sit here only. We shall keep watch over Shri Gusainji's camp. If sleep comes, we will sleep here. Do not worry about us." Then the Vrajvasi went away to his work. Shri Gusainji rested, but Meha and his wife remained awake the entire night. In the morning Shri Gusainji went to Shri Yamunaji. Then Meha and his wife completed their bodily duties and prayed, "Maharaj! Please accept us." Then Shri Gusainji said to Meha, "You kill living beings. How can I accept you?" Then Meha replied, "Maharaj! From today onward I shall never kill any living being again." Then Shri Gusainji asked, "How will you maintain yourself?" Meha submitted, "Maharaj! I shall farm and maintain myself." Then Shri Gusainji asked Meha, "Is your wife favorable to this path?" Meha replied, "There is even more dharma in my wife than in me. By her inspiration I have come into your refuge."

Hearing this, Shri Gusainji became pleased. Then he ordered, "Both of you go and bathe." Afterwards Shri Gusainji bestowed the Name upon both of them. Meha then offered the one rupee which he had received from the Vaishnava to Shri Gusainji and said, "Maharaj! This rupee was given to me by your Vaishnava. Therefore it belongs to you." Then both husband and wife additionally offered four paise each. Afterwards Meha requested Shri Gusainji, "Maharaj! Please establish Bhagavat-seva for me." Then Shri Gusainji asked, "Is your mind inclined toward cloth-service or toward service of a divine form?" Meha submitted, "Maharaj! My mind is inclined toward service of a divine form, to serve like one serves a child." Hearing this, Shri Gusainji ordered, "Dig one hand deep into the earth here. A divine form will emerge."

Then Meha dug on the bank of Shri Yamunaji. A small, beautiful divine form of fair complexion emerged from there. Shri Gusainji brought that divine form into his camp. He placed it in a casket, offered bhog, and then gave it to Meha. He explained all the methods of seva and instructed, “Remain careful in seva.” Then Meha and his wife offered dandvat pranam to Shri Gusainji. Afterwards Meha sang a kirtan.

(राग भैरव | Rāga Bhairav)

श्री वट्ठल प्रभु महा उदार । महा प तत सरनागत लीने नभ क र दीनो नधार । वेद पुरान सार जो क हयत सो

पुरुषोतम हाथ दयो । मेहा प्रभु ग रधर फ र प्रगटे पिुष्ट भिक्त सुदृढ़ कयो । Shri Vitthal Prabhu is greatly generous. He accepted even the greatly fallen who came to

His shelter, and mercifully gave firm assurance without fear. That essence which the

Vedas and Puranas speak of, that very Purushottam was placed into his hands.

Then Meha saw Prabhu Giridhar manifest again and the path of Pushti Bhakti was made

firm.

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Hearing this kirtan, Shri Gusainji became greatly pleased. He understood that Meha had realized the true nature of the divine form. Afterwards Shri Gusainji went to Shri Gokul, and Meha remained in Gopalpur serving properly. Whenever any doubt arose regarding festivals or the customs of the Path, he would go to Shri Gokul and ask Shri Gusainji directly.

Bhav Prakash (Revealing the Sentiment): Here it is shown that seva should be performed according to the command of the Guru. One should not act according to one’s own imagination. Otherwise the Lord is not pleased.

Therefore Shri Acharyaji Mahaprabhu has written in the Navratna Granth: 'सेवा कृ तगुरौराज्ञा बाधनं वा ह रच्छया। तातें गुरु की आज्ञा प्रमान सेवा करें, यह सद्धांत भयो। - “Seva should be performed according to the Guru’s command, or according to the wish of Hari.” Therefore, service should

be performed according to the Guru's command. This is the established principle.

Meha never left Shri Thakurji alone. One day Meha would go to Shri Gokul and have darshan of Shri Gusainji. Another day Meha's wife would go for darshan. Meha built a temple of clay in his house and made colored wooden doors for it. In that temple he placed Shri Thakurji upon a throne. There the bedding arrangement remained. At night they would close the doors, and both husband and wife would each keep watch from their own veranda. Meha also farmed on the banks of Shri Yamunaji. When Meha went to the fields, then his wife alone guarded and served. In this way both together performed seva with immense affection.

Thus some days passed. Then one day Shri Gusainji thought, "Ten days remain until Annakut." He then said to all the Vaishnava sevaks, "We must go to Shrijidwar for the darshan of Annakut. Who all will go?" The Vaishnavas submitted, "Maharaj! Whoever you command will go." Then Shri Gusainji kept ten or five Vaishnavas and Vrajvasis in Shri Gokul and gave permission to all the others. At that time Meha had come for the darshan of Shri Gusainji. Shri Gusainji asked him, "Will you remain at your home, or will you go to Shrijidwar?" Then Meha replied, "Maharaj! In my mind there is this wish — to establish Shri Thakurji and then travel with you. I shall do whatever you command." Then Shri Gusainji said, "Go happily."

Afterwards Meha returned home and thought, "I have cultivated crops. What shall I do about them?" In that village there lived a cowherd who was a good man. Meha entrusted his fields and house to him and then came to Shri Gokul with his wife and Shri Thakurji. Within a day Shri Gusainji departed from Shri Gokul for Shrijidwar. Then Meha, taking Shri Thakurji along with his wife, came to Gopalpur. Shri Gusainji showed Meha a room in the cowshed area. Meha plastered and cleaned it nicely and stayed there. He arranged it for Annakut. He built a clay temple and prepared small amounts of ingredients according to his ability.

Shri Gusainji arrived from Shri Gokul with Shri Navneetpriyaji and all seven divine forms. Shri Navneetpriyaji performed the Govardhan Puja. Afterwards Shri Nathji accepted the Annakut together with all seven divine forms. Seeing the Annakut of Shri Nathji, Meha became overwhelmed. He directly experienced the divine manifestation. Filled with devotional emotion, Meha returned to his place. Then Meha's wife went for darshan. She too received direct vision of the Annakut Lila. Afterwards she returned to their room in the cowshed and

worshipped their own Shri Thakurji with Annakut sentiments. Then both Meha and his wife received the direct divine darshan of Shri Thakurji. At that time Meha sang these kirtans in Raga Sarang.

(राग सारंग | Rāga Sārang)

हमारो देव गोवधन पवत, गोधन जहाँ सुखवारो । सुरप त को ब ल भाग न दीजै, कीजै मतो हमारो ॥

पावक पवन चंद जल सूरज, वत्तत आइ लैने । ता सुरप त को कयो सब होत हैं, कहाँ इंद्र के देने ॥

जाके आसपास सब ब्रजकुल, सुखी रहें पसु पालैं । जोरी सकट अछूतैं टलैं, भलो मती को टारैं ॥

बड़डे बैठ वचार मतो क र, पवत को ब ल दीजैं । नंदराय को कुँवर लाड़ीलो, कान्ह कहे सो कीजैं ॥

माखन दूध दधो घृत पक ह्वै, चले सकल ब्रजवासी । मटयो भाग सुरप त िजय जान्यो, मेघ दयो मुकराई ।

मेहा प्रभु ग र कर ध र राख्यो, नंदकुँवर सुखदाई ।

Govardhan Mountain is our Lord, where the cows and the people of Vraj live in

happiness. Do not give the offering portion to the king of the gods; follow this counsel of

mine. Fire, wind, moon, water, and sun all continue their work in their own way. All

these happen naturally, so what has Indra truly given? Around this mountain all the

people of Vraj live happily and tend their cows. Great troubles and afflictions are

removed, and harmful thoughts are driven away. Sit together and consider carefully, and

offer the worship to the mountain. Do as Kanh, the beloved son of Nandaraya, says.

With butter, milk, curd, ghee, and prepared foods, all the people of Vraj came forward.

The pride of the lord of the gods was destroyed when he understood

this, and the clouds

withdrew. Meha says that Prabhu held up the mountain in His hand and protected all,

giving joy as the son of Nanda.

(राग सारंग | Rāga Sārang)

सु नए तात हमारो मत, गोवधन पूजा कीजै । जो तुम जरो रख्यो सुरप त को, सो सब इहा लै दीजै ॥

कंदमूल फल यह फल की न ध, जो मागो सो पावो । यह ग र बास हमारो न स दन, नभ गौं चरावो ॥

दूध दही के माट भरावो, बंजन अमृत अपार । मधु मेवा पकवान मठाई, भ र भ र राखै थार ॥

बड़डे बैठ वचा र मतो क र, कान्ह कहे सो कीजै । ब बध भां त के अन्नकूट क र, पवत को ब ल दीजै ॥

यह नग नाना रूप धरत हैं, ब्रजजन को रखवारो । देवन में यह बड़ो देवता, मोहूं को अ त प्यारो ॥

नंदनंदन यही रूप ध र, आपुन भोजन कीयो । मेहा प्रभु रस लाड़ीलै, माँ ग माँ ग कै लीयो ॥

Listen, dear father, to my counsel — worship Govardhan. Whatever you had kept for the

king of the gods, bring all of it here. Roots, fruits, and all treasures of food are here;

whatever one asks for may be obtained. This mountain is our dwelling place always,

where the cows graze fearlessly every day. Fill pots with milk and curd, and prepare endless nectarean dishes. Honey, dry fruits, sweet preparations, and delicacies filled the trays again and again. All the elders sat together and thoughtfully decided to do as Kanh

had said. Prepare Annakut in many different ways and offer it to the mountain. This mountain assumes many forms and is the protector of the people of Vraj. Among all

divine beings, this is the greatest deity and is exceedingly dear to me. Nandanandan

Himself assumed this very form and accepted the offering of food. Meha says that the

beloved Prabhu lovingly asked again and again and accepted the offerings of rasa.

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Thus Meha used to sing kirtans of Annakut and similar pastimes. Evening arrived, and he forgot all bodily awareness. Meha's wife also completely lost awareness of her body. A Vaishnava in the cowshed area saw Meha's condition and went to inform Shri Gusainji. Then Shri Gusainji himself came there. He spoke into Meha's ear, "What news is this?" Then Meha offered dandvat pranam to Shri Gusainji. Shri Gusainji then said to Meha, "Quickly complete the offering. Shri Thakurji is waiting seated."

Having said this, Shri Gusainji departed. After bathing, he went up the mountain, sounded the conch, and awakened Shri Nathji. Afterwards, completing the Sen service and Anosar, he came down from the mountain. Mahaprasad was distributed to everyone. Then he himself took meals with the children. Afterwards, establishing Shri Navneetpriyaji along with all seven divine forms, Shri Gusainji returned to Shri Gokul. Then Meha took leave from Shri Gusainji and returned to his home in Gopalpur. Such was the grace of Shri Gusainji upon Meha.

Prasang 2 – The Childbirth and the Lord's Command

After some time, Meha's wife became pregnant. When the time of delivery approached, a dispute arose among Meha's community in Mathura. Everyone said, "Meha is a good man. Whatever he comes and advises, let us do that." So two men came from Mathura to call Meha. Then Meha said to his wife, "It now seems necessary for me to go to Mathura. If a child is born while I am away, Shri Thakurji will remain seated unattended. What shall I do?" His wife replied, "As yet labor pains have not begun. You may complete Utthapan through Sen service and then go. Do not delay." Then Meha completed Rajbhog and Anosar, took Mahaprasad, and earlier than usual completed Utthapan and Sen service. He then said to his wife, "Remain careful," and departed for Mathura.

As soon as he arrived there, he completed the work regarding the community dispute. Everything was settled during the night. Then Meha said to everyone, "A child is about to be born in my home, therefore I shall now return." Everyone replied, "Half the night has

passed. It is wintertime. At this hour there is no boatman at the ghat. How can we permit you to leave? Stay for two or three more days." But Meha said, "At dawn I will certainly depart. If any work remains, complete it now." Thus he stayed in Mathura that night.

Meanwhile, after one watch of the night had passed, Meha's wife gave birth to a son. She became deeply distressed and said, "This son is greatly wicked. He has come into my womb only to create separation. Now in the morning who will perform Shri Thakurji's seva?" In this way she began lamenting. Shri Thakurji could not bear her sorrow. Therefore Shri Thakurji spoke to her, "Do not cry. Your crying does not let me sleep. Tomorrow morning you yourself should perform the seva." Then she replied, "Maharaj! I am fallen into terrible impurity. How can I perform your seva?"

Shri Thakurji said, "Apply cow dung, cow urine, and clay; bathe properly; tie your cloth correctly; then take Charanamrit and perform my seva. This is my command. Do not worry. Now lie down and sleep. Nothing obstructive will happen to you." Then Meha's wife stopped crying. In the morning she bathed seven times using cow urine, cow dung, and clay. Then taking Charanamrit, she awakened Shri Thakurji. Afterwards she offered Mangalbhog, performed Aarti, completed the adornment, and carried the seva through Rajbhog and Anosar. Then she lay down upon the cot.

Meanwhile in Mathura, when Meha prepared to leave in the morning, his community members said, "Stay one more day. Some work still remains. It would be good if you stayed." Meha refused. Then they said, "If not one full day, then at least remain for one more watch of the day." So Meha stayed one more watch, resolved the dispute, and then departed. After crossing the Mathura ghat and coming to the other side, it became midday. At that very moment, a man arrived there from Gopalpur. Seeing Meha, he said, "Congratulations to you! A son was born at your home during the night."

Hearing this, Meha felt very disturbed. He said, "From where has this wicked son come? My Shri Thakurji must have remained unattended." Saying this, Meha immediately rushed from there and within one watch reached Gopalpur. At once he came and said to his wife, "Shri Thakurji must still be seated waiting. I shall quickly bathe." Then his wife replied, "The seva and adornment of Shri Thakurji have already been completed. I carried the seva through Rajbhog." Hearing this, Meha became extremely angry with his wife. He said, "You are fallen into such impurity — how could you touch Shri Thakurji in that state?" Then the wife replied, "Shri Thakurji himself commanded me.

Therefore I performed the seva."

Meha said, "Shri Thakurji would never say such a thing. I myself feel impure hearing this. How then would Shri Thakurji command you? You wicked woman, you are a great liar." Saying this, Meha picked up a large stick and began beating her. Then Shri Thakurji understood that Meha would truly strike her. Therefore Shri Thakurji spoke to Meha, "Why are you beating her? She performed the seva only in hope and dependence upon me. You yourself abandoned me and went away. Then who was to perform the seva? The fault is yours."

Then Meha submitted, "Maharaj! Forgive my offense. I was mistaken. But Maharaj, how could such seva be permitted in this condition?" Then Shri Thakurji said, "During the night she suffered greatly from the heat of separation. I could not bear it. Therefore I gave her permission. If you still feel impurity, then remove the Aparas and on the next day perform adornment and Rajbhog anew. Why are you beating her? She acted only by my command." Hearing this, Meha offered dandvat pranam to Shri Thakurji and made many humble prayers. "Maharaj! I made a mistake. Please mercifully forgive my offense." Afterwards Meha bathed and removed all the Aparas arrangements.

Bhav Prakash (Revealing the Sentiment): Here it is shown that in seva a Vaishnava must certainly observe the maryada established by Shri Acharyaji Mahaprabhu. By this Shri Thakurji becomes pleased. Yet if at some time there is a special command from the Lord himself, then one should act accordingly. There is no obstruction in that.

Then Shri Thakurji was bathed again with the waters of Shri Yamunaji, and seva was completed from Mangalbhog through Rajbhog. In this way Shri Thakurji bestowed grace upon both Meha and Meha's wife.

Prasang 3 – The Departure of Meha and His Wife

After some time, Meha's wife left her body. Remembering the lotus feet of Shri Gusainji, she gave up her body and attained the divine Lila. Meha became deeply sorrowful. He thought, "Now how will Bhagavat-seva be performed alone?" Afterwards Meha's son became ten years old. Therefore Meha repeatedly told him, "Become a sevak of Shri Gusainji and perform Bhagavad-seva." But the son replied, "I will not become a sevak." Hearing the words of his son, Meha understood within his mind, "This is not a divine soul. Therefore he will never come into the refuge of Shri Gusainji." Afterwards Meha alone continued performing Bhagavat-seva.

One day four Vaishnavas were traveling from Mathura to Shri Gokul for the darshan of Shri Gusainji. Since little daylight remained, the Vaishnavas thought, "Today we shall cross at the Mathura ghat and by morning we will reach Gokul." After crossing the ghat, one Vaishnava said, "Let us go to Gopalpur. There lives Meha, a good Vaishnava of Shri Gusainji. We shall stay at his house tonight and hear some Bhagavad-varta." All agreed with this idea, and the four proceeded there. After two watches of the night had passed, they arrived at Meha's house. At that time Meha had already offered Senbhog.

Meha received the Vaishnavas with great honor and affection and gave them lodging. Afterwards, completing Senbhog and Anosar, he gave them darshan of Shri Thakurji and pleased them greatly with the beautiful illumination. Then all four Vaishnavas thought within themselves, "If this divine form were established with us, we too could perform such seva." After completing Anosar, Meha came to the Vaishnavas and asked, "Will you take Mahaprasad? There are milk preparations as well as grain preparations. Whatever your mind desires, please take." The Vaishnavas replied, "We have already brought Mahaprasad with us. But we shall take the milk preparations from your house."

Then Meha brought milk peda, khoya, cream, and milk as Mahaprasad. He possessed many cows and buffaloes, therefore milk was abundant. All four Vaishnavas accepted Mahaprasad. Afterwards Meha himself took Mahaprasad and came to sit with the Vaishnavas. They began discussing Bhagavad-varta. Among the four Vaishnavas, three were Brahmins and one was a Kshatriya. That Kshatriya was a very good Vaishnava. During the Bhagavad discussion, Meha understood this.

Then Meha said to the Kshatriya, “After four days my body will be left behind. Therefore it would be very good if you would take Shri Thakurji and establish him with yourself.” The Kshatriya replied, “You have a son. He will surely perform the seva properly.” Meha said, “He is an asuric soul. He lives separate from me and has not come into the refuge of Shri Gusainji.” The Vaishnava said, “Very well.” Then the three Brahmin Vaishnavas said to Meha, “If you establish Shri Thakurji with us, we shall perform the seva.”

Meha replied, “That is true. But now Shri Thakurji shall be established with this Kshatriya Vaishnava.” Great sorrow arose in Meha’s heart and tears flowed from his eyes. The next day the Kshatriya Vaishnava completed the cooking. Then with immense affection he established Shri Thakurji upon his own head and offered bhog. The three Brahmins separately cooked, offered bhog, and accepted Mahaprasad. Meha fed all the remaining prasad to the cows. Because of the sorrow of separation, he himself did not take even a little.

Afterwards the Kshatriya Vaishnava completed Anosar and took Mahaprasad. Then all four Vaishnavas took leave from Meha and went to Shri Gokul. There they had darshan of Shri Gusainji and Shri Navneetpriyaji. Meanwhile Meha experienced intense separation. He immediately sold all the belongings of his house that still remained. In Gopalpur there was a village headman named Gaurva. Meha gave the wealth to him and said, “Soon I shall leave my body, and my son is wicked. Therefore please offer this wealth to Shri Gusainji on my behalf.”

Then Gaurva immediately went to Shri Gokul, offered the gift to Shri Gusainji, and brought back a written letter for Meha. In the evening he gave the letter to Meha. Meha placed the letter upon his head. Overwhelmed by the pain of separation, he became extremely distressed and thought, “Without Bhagavad-seva life is useless.” Thus the entire night passed in weeping. Meanwhile in Shri Gokul, in the morning all the Vaishnavas came for darshan. Chacha Harivanshji also arrived. Shri Gusainji did not speak to anyone.

All the Vaishnavas began discussing among themselves, “Why is it that today Shri Gusainji is not speaking to anyone?” Then all the Vaishnavas said to Chacha Harivanshji, “Please ask Shri Gusainji.” Then Chacha Harivanshji submitted, “Maharaj! Why are you not speaking to anyone today? What is the reason?” Shri Gusainji replied, “Meha is a good Vaishnava. He is suffering greatly in separation, and I cannot bear his sorrow. Today at midday he will leave his body.” Then Chachaji said, “If you permit, I shall go there.” Shri Gusainji

replied, “Take Charanamrit with you.” It was the time for Shri Gusainji’s bath, so he gave Charanamrit. Chachaji carried it in a small vessel and departed. Ten or twenty Vaishnavas also went with him.

When four gharis of the day had passed, they reached Gopalpur. There they saw Meha lying overwhelmed in separation. Then Chachaji took hold of Meha’s hand and raised him up. At that moment Meha regained awareness. Then Chachaji said, “Shri Gusainji has sent Charanamrit for you. Do not worry about anything. At midday your body will be left behind. Do not grieve excessively. Shri Gusainji feels great sorrow for you and cannot bear your suffering.”

Then Meha rose and accepted the Charanamrit. He offered dandvat pranam to Shri Gusainji and said, “Chachaji, now I have gained courage. At such a time, Vaishnavas like you have come to give me darshan, and Shri Gusainji himself has remembered me. I am extremely fallen, but the Lord is greatly merciful.” While speaking in this way, midday arrived. Then Meha composed a new kirtan in Raga Sarang.

(राग सारंग | Rāga Sārang)

श्री वट्ठल की सर न न आयो जनम आपुनो खोयो है । जो सेवा-रस स्वाद न चाख्यो जनम जनम सों रोयो है॥

यह क लकाल कराल ब्याल सम महा अघन को मूल है। ‘मेहा’ प्रभु ग रधर बनु सु मरै रहे व वध दुख सूल है॥

One who has not come into the shelter of Shri Vitthal has wasted this human birth. One who has not tasted the sweet nectar of seva-rasa has wept through birth after birth.

This age of Kali is like a terrible and deadly serpent, the very root of great sins.

Meha says that without remembering Prabhu Giridhar, one remains afflicted by many

kinds of sorrow and pain.

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After singing this kirtan, Meha left his body and attained the divine Lila. Then Chachaji and all the others together performed the final rites for Meha. Afterwards Meha’s son heard that Meha had passed away. Then he came to Meha’s house. Upon entering, he saw that Shri

Thakurji was no longer there, and no possessions remained in the house either. Then he asked the Vaishnavas, “Where have the household belongings gone?” Chachaji replied, “We ourselves arrived only today. Go and inquire within your village.” Then Meha’s son went to the villagers and said, “Meha has died, and nothing remains in the house. These Vaishnavas must have taken everything.”

Then Gaurva said, “Meha was a Vaishnava. He already knew beforehand that his final time had come. Therefore yesterday he sold everything and gave me ten or twenty rupees. So now the house is empty. You may stay in it if you wish, or not stay.” Then the son sat there weeping. Afterwards Chachaji and all the Vaishnavas returned to Shri Gokul and related all the events to Shri Gusainji. Then Shri Gusainji became pleased with Meha and praised him with his own lotus mouth.

Bhav Prakash (Revealing the Sentiment): Here it is shown that without Bhagavat-seva, human life is meaningless. Therefore one should spend one’s time engaged in Bhagavat-seva.

Meha and Meha's wife were greatly beloved recipients of divine grace. Therefore the limit of their sacred account cannot truly be reached. How much can possibly be spoken of it?

Varta 137 - Hrishikesh Kshatriya of Agra

Now the sentiment of the account of Hrishikesh Kshatriya, a sevak of Shri Gusainji, who lived in Agra, is being described.

Bhav Prakash (Revealing the Sentiment): These are Rajasic devotees. In the divine play, her name is “Manaaturi.” She manifested from Sumandira. Therefore, her form is of that sentiment.

He was born in Agra in a Kshatriya family. When he became about twenty years old, he was married. After some days, his parents died. Then Hrishikesh began working as a broker of horses. During his business dealings, he became acquainted with Rupchandnanda. He used to visit Rupchandnanda’s house daily. One day, after some part of the day had passed, Shri Gusainji arrived in Agra and stayed at the house of Rupchandnanda. At that same time, Hrishikesh had come there for some business matter. There he received the darshan of Shri Gusainji. Hrishikesh stood with folded hands. Shri Gusainji looked toward Hrishikesh.

Then Shri Gusainji ordered him, “Hrishikesh! Why delay any longer now?” At that very moment, Shri Gusainji granted him direct darshan in the form of Shri Madanmohanji Himself. Hrishikesh fainted. He could not hold that divine form within his heart. He remained unconscious for some time, and afterward regained consciousness. Then Hrishikesh prayed to Shri Gusainji, “Maharaj! Please accept me quickly. I can no longer bear any delay.” Then Shri Gusainji gave him the Name and said, “Now what remains to be done?” Hrishikesh replied, “Maharaj! In the form in which You granted me darshan, I desire to serve Him.”

Then Shri Gusainji said to Hrishikesh, “First go and bathe. I will establish the seva for you.” Rupchandnanda was standing nearby. He said, “Come, I will arrange the bath.” Hrishikesh bathed there at Rupchandnanda’s place. Afterward, Rupchandnanda gave him new clothes to wear. Hrishikesh wore them and stood before Shri Gusainji. Then Shri Gusainji performed his Name-initiation. Nearby was the svarup of Shri Madanmohanji. Shri Gusainji Himself entrusted that svarup to Hrishikesh and ordered him, “This is My own svarup. Therefore, serve Him properly and with care. Also keep the company

of Rupchandnanda."

Then Hrishikesh offered whatever gift he could according to his ability. Afterward he returned home and brought his wife, children, and all his family members. Through his request, Shri Gusainji also gave them Name-initiation. Thereafter Hrishikesh lovingly began serving Shri Thakurji. Every day he also went to the house of Rupchandnanda to listen to Bhagavad-varta.

Prasang 1 – The Offering of the Spotless Horse

Hrishikesh worked as a horse broker in Agra. Many days passed in this way. Merchants used to bring many horses to Agra, and all the horses that were sold there were sold through Hrishikesh. One day, this thought arose in Hrishikesh's mind: "I have spent many years dealing in horses, yet I have never offered even one horse to Shri Gusainji. Therefore, I must certainly offer one flawless horse to Shri Gusainji — one without any defect at all."

But Hrishikesh had many household expenses. He had a large family, wife, children, and relatives. Money never remained in the house. Whatever earnings came from brokerage would immediately be spent. Therefore, great longing arose in Hrishikesh's heart that he must certainly offer a very beautiful horse to Shri Gusainji. Many days passed with him constantly thinking in this way.

Then one merchant came to Agra bringing two thousand horses to sell. The merchant called Hrishikesh and said, "Here are these two thousand horses. Examine them all and arrange their sale." Hrishikesh carefully inspected all the horses. Among them he saw one horse of spotted color that was extremely beautiful. It did not have even a single defect. Then Hrishikesh thought to himself, "This horse is worthy of Shri Gusainji. But how can I offer this horse to Shri Gusainji? I have no money at home."

Afterward Hrishikesh said to the merchant, "I will sell all these horses here and arrange your payment." At that time Akbar, the ruler of the land, was in Agra, and there was an army there. Hrishikesh spoke with all the military commanders and sold one thousand horses for that merchant. But he did not show that spotted horse to anyone. The merchant became very pleased with Hrishikesh. Then the merchant said to him, "Sell my remaining thousand horses also. Along with your brokerage payment, I will personally give you one horse."

Hrishikesh replied, "I will sell all your horses. But now I will take the

horses here and there in Mathura, in groups of two and four, and arrange your payments from different places. If you wish, I can even tell you about my home and family." Hearing this, the merchant said, "I trust you completely. Therefore, take the horses wherever you wish." Hearing this, Hrishikesh became very happy within his heart. Then he brought that spotted horse from the merchant's place to his own home and thought, "Now the horse has come into my hands. But now it should also have a beautiful saddle."

Then he went to the house of a wealthy merchant in Agra. Hrishikesh said to him, "You have a newly made velvet saddle in your house. Please give it to me, because I want to have another one made like it. A certain merchant has brought two thousand horses. Out of them, one thousand are already sold, and some horses have been bought by a nobleman. Their saddles also have to be prepared, so it would be good if you give this one."

The wealthy merchant replied, "Take it. Your home is my home. Keep it for ten or five days. Right now I myself have no riding engagement for another ten or fifteen days." Then Hrishikesh brought the saddle home. After placing the saddle upon the horse, he told his wife and children, "I am going to Shri Gokul. Serve Thakurji properly. And if anyone comes asking, then say only this — that I have gone to sell horses. But do not mention the name of Shri Gokul." His wife and children replied, "Go happily. We will say exactly this."

Then Hrishikesh held the horse's reins and carried a whip in his hand. In this manner he himself walked on foot, taking the spotted horse with him toward Shri Gokul. Within his heart he thought, "This horse belongs to Shri Gusainji. How can I ride upon it?" Thinking in this way, he walked onward. He arrived at Mohanpur near Shri Gokul. At that time about two watches of the night still remained, so he stayed there in Mohanpur. Then morning came. There, Shri Gusainji bathed and awakened Shri Navneetpriyaji. Afterward He performed Mangala and adornment, and after offering Gopivallabh bhog, Shri Gusainji thought within Himself, "If there were a spotted horse with a velvet saddle, then I would ride upon it and go to Shrinathji's temple."

At the same time, Hrishikesh early in the morning quickly crossed the river by giving the boatman some money. Then he came to the gate of Shri Gusainji with the horse and stood there. Vishnudas Poriya said to him, "Who are you? Where have you come from? And why are you standing near the gate with a horse?" Hrishikesh replied to Vishnudas Poriya, "This horse is an offering for Shri Gusainji." "And I am a sevak of Shri Gusainji. My name is Hrishikesh. I live in Agra." Hearing this,

Vishnudas went to Shri Gusainji and submitted, “Maharaj! Hrishikesh from Agra has come. He is Your sevak. He has brought a very beautiful horse as an offering and is standing at the gate.”

Hearing this, Shri Gusainji Himself came to the gate. Then Hrishikesh offered dandvat pranam to Shri Gusainji and prayed, “Maharaj! This horse is an offering for You.” Hearing Hrishikesh’s request and seeing the horse, Shri Gusainji became very pleased. Then Shri Gusainji said with His own mouth, “Today this thought had arisen in My mind — that if there were a spotted horse with a velvet saddle, I would ride upon it and go to Shrinathji’s temple. You have understood my heart.”

Then Hrishikesh prayed, “Maharaj! I am an ignorant being. I know nothing. You are compassionate and bestow grace upon me.” Hearing these humble words, Shri Gusainji became greatly pleased. He said, “What was in my mind today has come to pass.” Then Shri Gusainji instructed Shri Giridharji, “I have completed the offering up to Gopivallabh. Now you perform the Rajbhog offering. I am now going to Shrinathji’s temple.”

Hearing this, Shri Giridharji immediately bathed and went to the temple. Then Shri Gusainji mounted that horse and ordered Hrishikesh, “You walk near Me.” Then Hrishikesh, holding the whip in his hand, walked touching near the left lotus feet of Shri Gusainji. After crossing Shri Yamunaji, while they were proceeding on the road, Shri Gusainji asked Hrishikesh, “Hrishikesh! You are not wealthy. Then from where did you bring such a beautiful horse and such a magnificent velvet saddle?”

Hrishikesh became afraid and thought within himself, “Shri Gusainji is the knower of all hearts. My falsehood will not work here. And how can I speak falsely before my Guru?” Thinking this, Hrishikesh submitted to Shri Gusainji, “Maharaj! A merchant has brought two thousand horses. Some have already been sold, and I will sell some more. From that, a large brokerage payment will come. I will pay the saddle-maker with that. And that merchant also said he would give me one horse. Therefore, I have brought this through my own effort.” Hearing this, Shri Gusainji became very pleased.

At that time the midday heat had become intense. Seeing the blazing sun, Hrishikesh prayed to Shri Gusainji, “Maharaj! If Shrinathji and Shri Navneetpriyaji were seated in one place, then You would not undergo so much hardship. In such heat you travel so much. Seeing this causes me great sorrow.”

Hearing this, Shri Gusainji said to Hrishikesh, “If Shriji and Shri Navneetpriyaji always resided together, then this longing would not arise within Me. When I stay near Shri Navneetpriyaji, remembrance of Shrinathji arises, and then separation is felt. Then when I go to Shriji’s temple, remembrance of Shri Navneetpriyaji arises — that He is a child and I should return quickly. In this way, longing is perfected. Therefore Shriji eternally resides upon Shri Govardhan Mountain, and Shri Navneetpriyaji eternally resides in Shri Gokul. That arrangement is best.”

Bhav Prakash (Revealing the Sentiment): By saying this, He indicated that in seva one should maintain both the sentiments of union and separation, for through that, loving relish increases.

Hearing this, Hrishikesh offered dandvat pranam to Shri Gusainji and prayed, “Maharaj! My understanding is insignificant. How can I understand your sentiments? Whatever You do, You do only for our welfare, and You do it perfectly.” In this way, while discussing Bhagavad-varta throughout the journey, Shri Gusainji and Hrishikesh arrived at Shri Nathji’s temple. Then Shri Gusainji immediately bathed, filled the vessel for the Utthapan seva, and entered the temple of Shrinathji. He took the darshan of Shrinathji, and afterward He granted darshan to Hrishikesh also. After receiving darshan, Hrishikesh became greatly pleased. At that time Hrishikesh sang a kirtan in Nat Rag. The verse was —

परम कृपाल श्रीवल्लभनंद ।

भक्त मनोरथ पूरन कारन भुव पर आये आनंद कंद ॥ ग धरलाल प्रगट दखराए पिुष्टभिक्त रसदान कये । ह षकेस सर सदा बराजो यह जोरी सुख नैन दये ॥।

The supremely compassionate Shri Vallabhanand, the source of bliss, came upon this

earth to fulfill the heartfelt wishes of devotees ॥१॥

He revealed Giridhar Lal openly and bestowed the nectar of Pushti devotion.

O Hrishikesh, may this pair forever reside upon my head and grant joy to my eyes ॥२॥

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Hearing this kirtan, Shri Gusainji became extremely pleased with Hrishikesh. Afterward, upon completion of the Sen seva and the

closing arrangements, Shri Gusainji personally brought the milk of the Sen bhog in His own hands. He gave a little prasadi milk to Hrishikesh in a small bowl. Hrishikesh took it and went to Shri Gusainji's sitting place and drank it there. As soon as he drank it, he forgot bodily awareness. He remained seated there in the meeting place itself. He stayed in that very spot, and within his heart he began experiencing the bliss of the divine svarup.

Then all the Vaishnavas became worried and wondered, "What has happened to Hrishikesh?" Then Shri Gusainji said, "Do not worry at all. By tomorrow he will be well." Then all the Vaishnavas departed and returned to their own places. When about two watches of the last part of the night remained, Hrishikesh's unconsciousness ended and he became alert. At that time Shri Gusainji arose and asked Hrishikesh, "Tell Me, how are you now?"

Then Hrishikesh submitted, "Maharaj! By Your grace there is welfare everywhere — whether awake or asleep. When I am awake, I have Your darshan. When asleep, I have Your darshan in dreams. What more can I say? I have no ability to describe it." Hearing this, Shri Gusainji became very pleased. He said with His own mouth, "This indeed is how a Vaishnava should be." In this way Shri Gusainji and Hrishikesh remained at Shri Nathji's temple for three nights.

Afterward Shri Gusainji returned to Shri Gokul riding upon that spotted horse, and Hrishikesh also came along to Shri Gokul. There Hrishikesh took the darshan of Shri Navneetpriyaji at the Utthapan seva. Afterward he stayed that night in Shri Gokul itself. Then in the morning Hrishikesh prayed to Shri Gusainji, "Maharaj! Please grant me permission to return home." Then Shri Gusainji said, "After the Rajbhog arati we shall send you off." Hrishikesh offered dandvat pranam and went to bathe. Afterward he took darshan up to the Rajbhog seva.

Then Shri Gusainji completed the closing arrangements and came to the sitting place. Afterward Shri Gusainji took His meal along with all the children. Then Shri Gusainji placed before Hrishikesh the leaf-plate containing His remnants. Afterward Shri Gusainji sat upon the seat and chewed bira. Then Hrishikesh took the Mahaprasad and afterward came and offered dandvat pranam to Shri Gusainji. Then he requested permission to depart. Shri Gusainji ordered a sevak to bring a prasadi upper cloth. But Hrishikesh requested Shri Gusainji not to give him the prasadi upper cloth. Then Shri Gusainji asked, "Why do you not accept the prasadi upper cloth?"

Hrishikesh submitted, “Maharaj! I have not been able to render any royal type of service. Instead, I have only increased the expenses of your household. A servant will be needed to care for the horse. Grain and grass will have to be spent from the stores. What can I do, Maharaj? Nothing is in my control. You are the knower of all hearts. You know everything.”

Hearing such humble words from Hrishikesh, Shri Gusainji became greatly pleased. Then he did not have the upper cloth brought. Afterward Shri Gusainji called Hrishikesh near and personally took ugaru in His own hands and gave it to Hrishikesh. Receiving it, Hrishikesh became extremely pleased. Then Hrishikesh offered dandvat pranam to Shri Gusainji and departed with immense love. Seeing the love of Hrishikesh, Shri Gusainji’s heart overflowed with affection.

“If such a Vaishnava remains nearby, then the mind stays absorbed in Bhagavad-bhav throughout all eight watches of the day.” In this way Hrishikesh took leave and departed. The next day he arrived in Agra. Then Hrishikesh went to the merchants and said, “Bring your horses. I will sell them.” The merchants replied, “Take whichever horses you wish.” Then Hrishikesh took the horses to the army of Raja Todarmal and sold them all there. He arranged four thousand rupees through hundis and gave them to the merchant. The merchant became greatly pleased.

Then the merchant said to Hrishikesh, “Take your brokerage payment, and also take one horse from me.” Hrishikesh replied, “I have already taken the horse. Now give me only my brokerage.” The merchant said, “I do not know what you have taken, nor what happened after you took it. But you have done a great service for me. Therefore, take another horse and two hundred rupees as brokerage.” Then Hrishikesh took the two hundred rupees and one horse and departed.

From there he went to the house of the wealthy merchant who owned the saddle. The merchant asked, “Have you brought back the saddle?” Hrishikesh replied, “The saddle is gone. Whatever its price may be, please take payment for it.” The merchant said, “Why did you sell my beautiful saddle?” Hrishikesh replied, “I did not sell the saddle.” Then the merchant said, “Tell me truthfully — what did you do with the saddle?”

Hrishikesh answered, “A merchant had brought two thousand horses. Among them was one spotted horse that was extremely beautiful. Taking your saddle along with it, I went to Shri Gokul and offered it

to Shri Gusainji. I sold the merchant's horses, and from that I received two hundred rupees and two horses as brokerage. Out of those, one horse I offered to Shri Gusainji. The other horse and these two hundred rupees I have brought to you. Please accept them. And later I will earn and repay the rest."

Hearing this, the wealthy merchant thought, "The saddle has been used for a divine purpose. He did not keep it for himself. How can I take payment from him now?" Thinking in this way, the merchant accepted one horse from Hrishikesh, but returned the two hundred rupees to him. Then the merchant said to Hrishikesh, "There is nothing to eat in your house, so take these two hundred rupees with you. And I have accepted this horse as my offering through the saddle. But from today onward, never do such a thing again. I forgive you, but others may not." Then Hrishikesh took the two hundred rupees and returned home, feeling greatly pleased within his heart.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a soul should serve the Guru in whatever manner becomes possible for him.

Afterward Hrishikesh thought within himself, "All this has happened only through the grace of Shri Gusainji. There was not even a single coin in my house, yet this cherished desire was fulfilled. And now these two hundred rupees have also come into my hands. Therefore these rupees belong to Shri Gusainji. How can I spend them in my own house?" Thinking this, he tied the two hundred rupees into a bundle and left home. He came to Mathura, and the next day arrived at Shri Gokul.

There he took darshan of Shri Navneetpriyaji at the Rajbhog arati. Hrishikesh became greatly delighted after receiving darshan. At that time Hrishikesh sang this kirtan in Sarang Rag. The verse was.

(राग सारंग | Rāga Sārang)

ह र कर माखन लीने नीके । ब्रजब नता सब बवस भई हैं सोभा नर ख हर ख अ त जीके ॥१॥

कल क हँस त प्र त बंब नर ख के नैनन अंजन अ तसय भावै। 'ह षकेस' मन अट क रूप पर उपमा को पटतर नहीं

आवे ॥२॥

Hari has beautifully taken butter in His hand. All the women of Vraj became helpless

upon seeing His beauty, and their hearts overflowed with great joy ॥१॥

He laughs sweetly while gazing at His own reflection, and the dark adornment in His

eyes appears exceedingly charming. Hrishikesh's mind has become completely absorbed

in that form, for no comparison can ever equal its beauty ॥२॥

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Hrishikesh sang this kirtan. At that time Shri Navneetpriyaji granted him such divine experience. After the closing arrangements were completed, Shri Gusainji came to His sitting place. Then Hrishikesh offered dandvat pranam and presented those two hundred rupees as an offering to Shri Gusainji. Then Shri Gusainji said with His own mouth, "Hrishikesh! What are you doing? There is difficulty in meeting the expenses of your home. Why have you offered so much?"

Hrishikesh replied, "Maharaj! These rupees are Yours. An offering can only be called mine if I had earned it independently by my own power." Then Shri Gusainji asked Hrishikesh, "Tell Me how these rupees came into your hands, and only then will they be placed into the treasury." Then Hrishikesh fearfully narrated everything, saying, "Maharaj! These rupees are from my brokerage earnings. Please bestow grace and accept them."

Then Shri Gusainji instructed the attendant, "Take these rupees and place them in the treasury." The attendant took the rupees and deposited them in the treasury, handing them over to the treasurer. At that time only two days remained before Vasant Panchami. Then Shri Gusainji instructed Chapa Shankar, the treasurer, "The two hundred rupees of Hrishikesh have come for the materials of the Vasant festival and the Dol festival. Spend them there."

Then Chapa Shankar procured and arranged the festival materials with those two hundred rupees. And in Hrishikesh's heart arose the desire, "Now Vasant Panchami has arrived. Therefore I should remain near Shri Gusainji until the Dol festival." One day Hrishikesh prayed to Shri Gusainji, "Maharaj! My heart desires to remain near You until the Dol festival. But the days do not pass without seva. Therefore please assign me some service."

Shri Gusainji said, "If you wish, stay in the flower-house. Or if you

wish, perform some service in the treasury." Hrishikesh submitted, "Maharaj! I desire to accompany you to Shri Nathji's temple. Therefore please assign me some service close to You." Then Shri Gusainji said, "Perform the service of a personal attendant." Thus Hrishikesh remained engaged in the personal service of Shri Gusainji. He performed seva with great love, and Shri Gusainji remained very pleased with him.

On the day of Vasant Panchami, Shri Gusainji fed Shri Navneetpriyaji here and afterward proceeded to Shri Nathji's temple. He filled the vessel for the Utthapan seva, and Hrishikesh went along with Him. At Shri Nathji's temple, Shri Gusainji established the Hori-danda there. Then on the day of the full moon, at the time of Utthapan, He returned to Shri Gokul. For eight days afterward, during the Holi festivities, Shri Gusainji again fed Shri Navneetpriyaji, and Hrishikesh remained in Shri Gokul.

Then on the eighth day of the dark half of Phagun, Shri Gusainji again proceeded to Shri Nathji's temple. There He filled the vessel for the Utthapan seva. Shri Gusainji remained at Shri Nathji's temple until the Dol festival. One day Hrishikesh sang this Dhamar in Kalyan Rag —

(राग कल्यान | Rāga Kalyān)

ब्रजराज लडेतो गाइये, बल मोहन जाको नाम हो । खेलत फाग सुहावनो, रंग भींज रहो सब गाम हो ॥१॥

ताल पखावज बाज हं हो, डफ सहनाई भे र हो । श्रवन सुनत सब ब्रजबधू हो, झुंडन आई घेरी हो ॥२॥

इत हं गोप सब राज ही हो, उत सब गोकुल ना र हो । अ त मीठी मन भामती हो, दे त परस्पर गा र हो ॥३॥

चोवा चंदन छरक रही हो, डारत अबीर गुलाल हो । मु दत परस्पर खेल ही हो, हो हो हो बोलत ग्वाल हो ॥४॥

घे र सखी मोहन ग ह आने, प्यारी पकरे हाथ हो । गो प भेष बनाइ कै, रु च बेनी गूंथी माथ हो ॥५॥

बहु र मते करी सुंदरी हो, हलधर पकरे जाय हो । नव कुंकुम मुख मां ड कै हो, आए हैं आं ख अंजाय हो ॥६॥

पीतांबर मुख मूं द कै हो, नरखत हं स नंदलाल हो । दाऊजी आजु भले बने, कूकै दे सब ग्वाल हो ॥७॥

स मट सकल ब्रजसुंदरी हो, ब्रजप त पकरे आन हो । भरत सकल ब्रजसुंदरी हो, नेक न राखत

कान हो ॥८॥

तब नंदरानी बीच कयो सो, मेवा दयो है मंगाय हो । पट भूषण प हराय के हो, ह षकेस ब ल जाय हो ॥९॥

Sing of the playful King of Braj, whose name is mighty Mohan. He plays the beautiful

festival of Holi, and the entire village is drenched in colors ॥१॥

The rhythms of pakhawaj, daf, shehnai, and drums resound. Hearing these sounds, all

the women of Braj come gathered together in groups ॥२॥

On one side stand all the cowherd boys proudly, and on the other all the women of Gokul.

With great sweetness and charming moods, they exchange playful teasing words with

one another ॥३॥

Sandal paste and fragrant essences are being sprinkled, and clouds of abir and gulal are

thrown everywhere. Joyfully they all play together, while the cowherd boys shout “Ho!

Ho! Ho!” ॥४॥

The sakhis surround Mohan and bring Him close, while the beloved one holds His hand.

Dressing Him in the attire of a gopi, they beautifully braid His hair upon His head ॥५॥

Again the lovely one playfully insists, and Haladhar is caught and brought along. Fresh

kumkum is applied upon His face, and kohl is drawn beautifully in His eyes ॥६॥

Closing His eyes beneath His yellow garment, Nandalal watches and laughs softly. “All of

you say it — today Dauji looks wonderful!” cry out all the cowherd

boys ॥७॥

All the beautiful women of Braj gather closely together, and bring before them the Lord

of Braj. All the women of Braj fill colors upon Him, without showing the slightest

restraint ॥८॥

Then Mother Yashoda came in between and had dry fruits brought there. After adorning

everyone with garments and ornaments, Hrishikesh offers himself completely ॥९॥

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Hrishikesh sang this Dhamar. Hearing it, Shri Gusainji became extremely pleased. By the grace of Shri Gusainji, Hrishikesh attained this divine experience. Afterward he remained at Shri Nathji's temple until the Dol festival. Then Shri Gusainji returned to Gokul, and Hrishikesh also came back to Shri Gokul. Later Hrishikesh requested permission from Shri Gusainji, saying, "I wish to return to my home." Then Shri Gusainji, becoming pleased, gave Hrishikesh a rose flower as prasadi from Shrinathji. Hrishikesh received the flower, offered dandvat pranam, and departed from Shri Gokul. The next day he arrived at his home in Agra. Hrishikesh kept that rose flower among the articles used for his japa. Every day he would take darshan of that flower and offer dandvat pranam to it. In this way many days passed.

Prasang 2 – Honoring Visiting Vaishnavas

One day Hrishikesh had completed Rajbhog seva and risen after taking Mahaprasad. At that same time, two Vaishnavas, sevaks of Shri Gusainji, arrived in Agra. Hrishikesh began discussing Bhagavad-varta with them. He became very pleased and said, "Please take Mahaprasad." But the Vaishnavas declined. Then Hrishikesh said, "Then at least take uncooked provisions, take clean vessels, and prepare your own meal. Or if you kindly accept food in my home, that too will be proper." But the Vaishnavas still refused and got up to leave.

Then great sorrow arose in Hrishikesh's heart. He thought, "I am very unfortunate. The Vaishnavas do not accept me." In this way he

remained distressed throughout the entire night. Meanwhile, those Vaishnavas slept upon a platform near the bank of Shri Yamunaji in Agra. It was the hot season. During the night, a dog carried away their bag of travel provisions. In the morning, when the Vaishnavas awoke, they saw that their bag of provisions was gone. Then they became worried and wondered what they should do.

Afterward they thought within themselves, “Yesterday we went to Hrishikesh’s house, and that Vaishnava must have felt very hurt. Therefore our provisions have been lost and we have become distressed. So today we must certainly go to Hrishikesh’s house. Whatever he says, we should do. Hrishikesh is a sevak of Shri Gusainji and a recipient of His grace.” Thinking this, both Vaishnavas completed their morning duties, bathed in Shri Yamunaji, performed their japa and recitations, and then came to Hrishikesh’s house.

Seeing them, Hrishikesh became greatly pleased. He respectfully seated them and then asked, “Yesterday you left my house hungry. What offense did I commit? Today please show some mercy and accept something here, so that my heart may become peaceful.” Then the Vaishnavas said to Hrishikesh, “Yesterday we did not listen to what you said. Therefore during the night our bag of provisions was lost. So from today onward, whatever you say, we shall do.”

Then Hrishikesh asked, “Will you prepare a separate meal after offering bhog to Shri Thakurji and then take prasadi here?” The Vaishnavas replied, “In our minds we had intended to prepare separately. But now, whatever you happily instruct us to do, that is exactly what we shall do.” Then Hrishikesh brought all the uncooked ingredients and filled clean vessels with water. The Vaishnavas bathed and prepared the meal. Afterward they offered bhog to Shri Thakurji and then took Mahaprasad.

That night the Vaishnavas stayed at Hrishikesh’s house. There was Bhagavad-varta and kirtan. The next morning the Vaishnavas prepared to depart. Then Hrishikesh said, “At least today also prepare one more meal before leaving.” The Vaishnavas again took provisions and cooked. After offering bhog to Shri Thakurji, they took Mahaprasad. Then Hrishikesh pawned some household vessels and ornaments and gave ten rupees to the Vaishnavas. He prayed to them, “You have shown me great kindness. Please come again soon. I felt great sorrow that your provisions were lost.”

Then the Vaishnavas said, “Blessed are you, that in this manner you preserve your Vaishnava dharma.” In this way the Vaishnavas

departed, praising Hrishikesh as they went.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that one should satisfy and please Vaishnavas who come to one's home in whatever way possible.

Thus Hrishikesh was such a beloved Bhagavadiya and recipient of the grace of Shri Gusainji. There is no end to his stories, so how much can possibly be told?

Varta 138 - One Patel who offered bhet after

selling his sickle.

The inner sentiment of the account of that Patel — the sevak of Shri Gusainji who offered money after selling his sickle — is now being explained.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, her name is “Brahma Vidya.” She manifested from Sumandi, therefore her form corresponds to that sentiment.

A Patel was born in Gujarat. When he became about twenty years old, his parents died. Then that Patel began sustaining himself by bringing grass and wood. While this was going on, Shri Gusainji arrived at Dwarkaji for the darshan of Shriranchhodji. On the way, his village came in the route, so Shri Gusainji camped there. At that time, the Patel received the darshan of Shri Gusainji. Then the Patel thought in his mind, “It would be good if I become his sevak.” Then the Patel humbly requested Shri Gusainji, “Maharaj! Please bestow your grace upon me and make me your sevak.” Then Shri Gusainji, showing grace, had him offer naam-nivedan and accepted him as a sevak. After that, Shri Gusainji proceeded to Dwarkaji. Having taken darshan of Shriranchhodji, he then returned to Shri Gokul.

Prasang 1 – Offered His Entire Wealth

Later, a group from Gujarat was going to Shri Gokul. Then the Patel thought, “I too should go to Shri Gokul.” That Patel maintained himself by selling grass and wood. One day, while digging grass on the road, he asked those people, “Where is this group going?” The Vaishnavas replied, “We are going to Shri Gokul.” Then the Patel thought within himself, “Come, it will be good if I also go and take darshan of Shri Gusainji.”

So he took only his sickle and rope and went along with them. He had nothing else. He only had one sickle, and taking that with him, he departed. Daily, while on the journey, he would bring grass and wood and give them to the people of that group, and then he would take

mahaprasad for himself. If any Vaishnava offered him mahaprasad without this, he would not accept it. Why? Because he would say, “Only if I perform some service with this body will I take mahaprasad.” Thus he would bring grass and wood and support himself. In this way, he finally arrived at Shri Gokul.

He took darshan of Shri Gusainji. Afterwards, all the Vaishnavas began offering gifts. Then the Patel thought in his mind, “What offering can I make?” He had one sickle. He sold it in the market. From it he received two paisas. Taking those, he offered them to Shri Gusainji. Now Shri Gusainji was omniscient, so he understood everything. He said, “Patel! Come forward and sit.” Then the other Vaishnavas said, “Maharaj! You did not speak to others, but you called him. What is the reason for this?”

Then Shri Gusainji said, “He has offered his entire wealth.” Then he called the storekeeper and said, “Take salt worth these two paisas, grind it, and mix that salt into the storehouse salt.” Then the Vaishnavas asked, “Maharaj! How has he offered his entire wealth?” Then Shri Gusainji replied, “His entire wealth was that sickle, by which he sustained himself. He sold it, and whatever money came from it, he offered here. He did not even think, ‘If I sell my sickle, how will I earn my livelihood tomorrow?’

Therefore, if one has not seen King Bali, then look at Manikchand; and if one has not even seen Manikchand, then look at this Patel. All others have come from their homes bringing wealth tied up for the sake of Braj. From that they will travel, from that they will make offerings and bear expenses, and afterwards they will return home and continue spending from it there as well. But this alone was his entire wealth.”

Afterwards, Shri Gusainji arranged a fixed plate and cup for that Patel, and then kept him there itself. The Patel served the whole day and accepted only the mahaprasad that he received there. If any Vaishnava invited him to take mahaprasad just casually, he would say, “If you give me some service to do, then I will take prasad.” If no other work could be found, then he would scatter fodder upon their roof, and only then would he take prasad.

After some days, that group took leave from Shri Gusainji and departed for Gujarat. Then the Patel also took leave from Shri Gusainji and went along with that group. The Vaishnavas, knowing him to be especially favored by Shri Gusainji, respectfully offered him mahaprasad. But he would bring wood from above and only accept

mahaprasad from those who kept it in exchange for his service. In this manner, he reached his homeland.

That Patel always earned by his own labor and hard work, and then took mahaprasad. Therefore Shri Gusainji always remained pleased with him and praised him with his own holy lips.

Bhav Prakash (Revealing the Sentiment): In this account, the true form of complete offering is shown — that when a truly detached person offers his entire wealth to the Lord, the Lord becomes pleased very quickly with him.

This also shows that a Vaishnava should earn wealth through hard labor. Why? Because wealth earned through labor is immediately accepted by the Lord. And if one takes prasad at another person's house, one should first perform some service there. Otherwise, the feeling of being a sevak does not remain — this is also being taught here. That Patel was such a grace-filled devotee and beloved recipient of Shri Gusainji's favor that there is no end to the greatness of his account. So how far can one continue describing it?

Varta 139 - Husband and Wife of Rajnagar

Now the sentiment of the account of the male and female sevaks of Rajnagar, who took upon their own heads the sin of cow slaughter, is being described.

Bhav Prakash (Revealing the Sentiment): These are sattvik devotees. In the divine play, the man's name is Dinvatsala and the woman's name is Premvatsala. Both are sakhis of Kandap. They manifested from them, therefore they are of their emotional form.

Both lived in Rajnagar. Once, Shri Gusainji arrived in Rajnagar. When Shri Gusainji's chariot came near Tirpoliya, that man was standing there for some work. There he received the darshan of Shri Gusainji. Shri Gusainji appeared as a great extraordinary mass of divine radiance. Immediately the man fainted and fell before the chariot. Then Shri Gusainji, being supremely compassionate, stopped the chariot. Afterwards He Himself got down and placed His holy hand upon the man's head. Then He took water in His joined palms, recited Vedic mantras, and sprinkled the water upon him. Then the man regained consciousness.

Then Shri Gusainji smiled gently and asked, "Tell Me, what news is there?" Then he submitted, "Maharaj! I was in supreme bliss near the lotus feet of the King. Why have You brought me here?" Then Shri Gusainji smilingly said, "Now you should perform Bhagavad seva." Then the man said, "Maharaj! Please now bestow grace and come to my home and accept us into Your refuge." Then Shri Gusainji mercifully came to his house. He stayed there for two days. He performed the name-initiation of both husband and wife. Afterwards He established Bhagavad seva and taught them all the methods of seva.

Then on the third day, taking leave from the husband and wife, He Himself departed to Asaruva, to the house of Bhaila Kothari. As long as Shri Gusainji stayed at Asaruva, those husband and wife came there daily for His darshan. Whatever seva and attendance they could perform, they did. Then they would return home and serve Shri Thakurji.

Prasang 1 – The Cow's Death and Removal of Sin

Both husband and wife served Shri Thakurji very properly. Early in the morning, after bathing, the wife would prepare all the materials. The husband would perform Shri Thakurji's adornment and seva. Afterwards they would offer Rajbhog and sing kirtan. When the proper time came, they would remove the bhog and perform anosar. Then they would give one leaf-plate portion to a cow. Another portion of mahaprasad they would daily serve to a Vaishnav. Afterwards they themselves would partake. This was their strict daily rule.

If unexpectedly any Vaishnav came, they would offer that leaf-plate portion to him. Then after Shri Thakurji had accepted the meal in the evening, they themselves would eat. In this way they performed seva. Once a difficult time came. Grain became very expensive and grass and fodder could not be found. What would happen merely from one leaf-plate portion given to the cow? The stomach is filled by grass, but that could not be found. Only one portion of prasadi food was received, and that was not enough to fill the stomach. Therefore the cow became thin. She became extremely weak.

One day the Vaishnav bought a little grain and brought it home. He made a heap of it in the house and told his wife, "Quickly clean and fill it away." The wife went inside to get some things. Meanwhile the cow came in from outside and began eating the grain. The cow was extremely hungry. Even when they tried to lift her face away, she would not move. She kept eating. She would not even move from beating. Then he pushed her. But from the pushes the cow still did not move. Then one such push struck her, and because the cow was already very weak, she fell down from the push. The cow then died.

Then that Vaishnav began greatly condemning himself in his mind. Afterwards the husband and wife together carried the cow outside. Then they began thinking, "We have incurred cow-slaughter upon ourselves. This cow-slaughter has happened through our hands. Therefore this sin will not leave even by bathing in the Ganga. This is a great offense. There is no resolution for this now. Therefore we should renounce food and water and give up the body. As long as the body remains alive, until then we will continue seva." Thinking thus, they became deeply remorseful.

In this way two days passed. On the third day, early in the morning, Shri Gokulnathji, after having darshan of Shri Ranchhodji, arrived in Rajnagar. He stayed at the house of Bhaila Kothari. All the Vaishnavs of Rajnagar came for His darshan. They had darshan of Shri

Gokulnathji, offered dandvat, and sat down. But those husband and wife did not come. They said, “We have committed cow-slaughter. We are killers of a cow. How can we show our faces?” In this way they cried and lamented.

Then the other Vaishnavs informed Shri Gokulnathji of the matter and submitted, “Maharaj! They are recipients of Shri Kakaji Maharaj’s grace. They are good Vaishnavs. But now they have resolved in their minds to renounce food and water and abandon the body. Thinking in this way, today it has been three days, and they have not even taken water.” Then Shri Gokulnathji ordered, “Call them.” Then the Vaishnavs went and told the husband and wife, “Shri Gokulnathji is calling you.” Then those Vaishnavs came and stood at a distance. Shri Gokulnathji ordered, “Come forward.”

Then Shri Gokulnathji asked, “How did this happen?” Then the Vaishnav said, “O Master of Grace! The fault is mine. How can this fault be removed?” Then He ordered, “There is no fault of yours in this. You did not kill her. She was weak and fell from the push. Her final time had arrived. There is no fault of yours in this.” Then that Vaishnav said, “Maharaj! She died through my hands.” Then Shri Gokulnathji ordered, “Call a destitute Vaishnav who lives only by dependence on the sky, and after offering to Shri Thakurji, serve him mahaprasad.” Then the Vaishnav said, “Maharaj! Which Vaishnav will come to the house of one such as me, a killer?”

Then He ordered, “Take My name.” Afterwards that Vaishnav went home, prepared beautiful offerings, and after offering bhog to Shri Thakurji, found a poor renounced Vaishnav. Folding his hands before him, he said, “Please come to my house by the command of Shri Gokulnathji.” Then that Vaishnav said, “Very well, your command should be followed. Whatever you wish to do, do so. Therefore let us go.” So he brought that Vaishnav to his house. Whatever items Shri Thakurji had accepted, all those items were placed before that Vaishnav. Then that poor renounced Vaishnav took a little mahaprasad from each preparation, took one morsel, and rose up.

Then this Vaishnav said, “Maharaj, please kindly take properly.” Then that renounced Vaishnav said, “You had one killing-sin, and that has now gone. For this very reason Maharaj had ordered me. If you wish to feed me again, then feed me another day. Today I have taken only this much.” Saying this, he got up and left. Afterwards that Vaishnav came before Shri Gokulnathji and offered dandvat. Then Shri Gokulnathji asked, “Did you serve mahaprasad to the Vaishnav?” Then the Vaishnav said, “Maharaj! By Your command that Vaishnav

came and took one morsel. Though I greatly requested him, he took no more."

Then Shri Gokulnathji ordered, "Now your fault has been removed." Then that Vaishnav submitted, "O Master of Grace! But how will the other Vaishnavs accept this?" Then He ordered, "If they do not accept it, then bathe and come." Afterwards that Vaishnav bathed and returned. Then Shri Gokulnathji ordered, "Go, bring a silver water-pot filled with water from the water stream." Then that Vaishnav brought it filled. Then Shri Gokulnathji drank that water. Many Vaishnavs were sitting there. Shri Gokulnathji said to them, "Will you accept him now?"

Then all the Vaishnavs said, "O Master of Grace! By Your command his fault has certainly been removed." After that the Vaishnav took mahaprasad. And Shri Gokulnathji Himself directly drank water touched by his hands. Then what doubt could remain now? All the Vaishnavs said, "Now we all shall interact with him again." Then Shri Gokulnathji mercifully ordered this Vaishnav, "Now go home and take mahaprasad." Then this Vaishnav, with choked voice, offered full prostrated dandvat and returned home. The husband and wife both took mahaprasad.

Afterwards they again began performing seva very properly. Later they did not keep a cow in the house. Wherever there was a cow, they would go and offer the leaf-plate portion there. Then by the grace of Shri Gusainji, Shri Thakurji began revealing affectionate divine experiences to them. Whatever they desired, they could ask and receive. Thus both became exalted Vaishnavs.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that a Vaishnav should remain very careful in seva. Because while performing seva many offenses can occur, therefore one should protect oneself from them. It also explains the form of humility.

By humility, the Lord becomes pleased. Therefore all faults are removed. Those husband and wife were such recipients of Shri Gusainji's grace and were true Bhagavadiyas. Therefore there is no limit to their Varta, so how far can it be described?

Varta 140 - Haridas, who killed his own son

Now the inner devotional sentiment of the story of Shri Gusainji's sevak Haridas — who killed his own son in order to keep Mohandas with him, is being described.

Bhav Prakash (Revealing the Sentiment): That Haridas is a tamas devotee. In the divine play, his name is "Shravanpriya." Shravanpriya has immense love for hearing the praises and glories of Shri Thakurji. And Shravanpriya has two intimate companions — Pritirupa and Bhavarupa.

Pritirupa became the wife of this Haridas, and Bhavarupa became Haridas's son. Shravanpriya is a companion of Kandarp. From him she manifested; therefore their forms are according to his sentiment. In Gujarat there was a village where he was born in a merchant family. When he became about fifteen years old, his parents arranged his marriage. He obtained a worthy wife. After some time, they had a son. Then Haridas's parents passed away.

Haridas had a friend whose name was Mohandas. He lived about twenty kos away from Haridas's village. Haridas and Mohandas began doing business together. At one time Shri Gusainji went to Dwarkaji. On the way came Mohandas's village, and there he camped. Mohandas obtained the darshan of Shri Gusainji. Seeing him as the direct and complete Purushottam, Mohandas said within his mind:

"Look! He whom they call Kanhaiya is today giving darshan directly before me. Therefore, if I now go into his refuge and become fulfilled, that will be good." Then Mohandas submitted to Shri Gusainji: "Maharaj, please accept me into your refuge. Today my great fortune has arisen, because I have received the direct darshan of Kanhaiya. Therefore Maharaj, now please quickly bestow your grace."

Then Shri Gusainji became pleased and had his name formally offered. After that Mohandas returned home and said to his wife: "Come quickly. The direct darshan of Kanhaiya is taking place." His wife was also a divine soul, therefore she came with Mohandas. She had the darshan of Shri Gusainji. Then Mohandas requested Shri Gusainji: "Maharaj, please also have her name offered." Then Shri Gusainji

graciously had her name offered and accepted her into refuge also. Then again Mohandas submitted: “Maharaj, now please tell us what our duty is.” Then Shri Gusainji ordered both of them: “You both should perform Bhagavad-seva.”

Then Mohandas said: “Maharaj, please bestow Shri Thakurji upon us.” Then Shri Gusainji bestowed upon them the swaroop of Lalji upon their heads. After that, he graciously explained all the methods of seva. He also explained all the methods of manasi seva. Afterward Shri Gusainji departed for Shri Dwarkaji. Then Mohandas began performing Bhagavad-seva with devotional feelings according to the sentiments of the Braj devotees. All the divine play manifested within his heart. Shri Thakurji began revealing affectionate experiences to him.

After some time, one day Mohandas met Haridas. Then Mohandas said to Haridas: “It is very good if you become a sevak of Shri Gusainji. I too have become a sevak of Shri Gusainji. Shri Gusainji is directly Kanhaiya.” Then Haridas said: “Make me a sevak also. I too will become a sevak of Shri Gusainji.” Then Mohandas said: “Shri Gusainji has gone to Dwarkaji. In a few days he will come here. Then I will tell you.” After some days Shri Gusainji returned from Dwarkaji and camped in Mohandas’s village. Then Mohandas sent word to Haridas: “Shri Gusainji has arrived here. Therefore come here quickly.”

And Mohandas brought Shri Gusainji to his own house and kept him there for four days. Afterward Haridas came. Then Mohandas submitted to Shri Gusainji: “Maharaj, this Haridas is a divine soul. He has come into your refuge.” Then Shri Gusainji graciously had Haridas’s name offered. Then Haridas requested Shri Gusainji: “Maharaj, please graciously come to my village and home. Accept my wife and son also into refuge.” Then Shri Gusainji, taking Mohandas with him, came to Haridas’s village and stayed at Haridas’s house. Afterward Shri Gusainji had the names of Haridas’s wife and son offered and accepted them into refuge.

Then Haridas submitted to Shri Gusainji: “Maharaj, now please bestow Bhagavad-seva upon us, so that we may perform some service through your grace.” Then Shri Gusainji bestowed upon Haridas a swaroop of Lalji and ordered him: “Ask Mohandas about all the methods of seva. And keep the company of Mohandas. Then Bhagavad-bhav will manifest within you.” After that Shri Gusainji departed from there to Shri Gokul. Mohandas remained at Haridas’s house for ten or five days and explained all the methods of seva. Then Mohandas took leave from Haridas and returned to his own home.

After that, every month Haridas would go for ten or five days to Mohandas's place and listen to Bhagavad-varta. Through the company of Mohandas, Haridas began understanding all the principles of the Path.

Prasang 1 – Haridas Kills His Son to Keep Satsang

One time Mohandas came to Haridas's house. Haridas became extremely happy on seeing him. Then both together performed Bhagavad-seva and engaged in Bhagavad-varta. They remained absorbed in divine rasa. In this way several days passed. Then Mohandas said: "Now many days have passed, so I shall leave." Then while he was preparing to leave, Haridas lovingly persuaded Mohandas to remain at his house for another five or seven days.

Again afterward Mohandas said: "Tomorrow morning I will definitely leave." Then Haridas said to his wife: "Now he will leave in the morning. What means should we use to keep him here?" Then his wife said: "Whatever you say, I will do." Haridas had a son about seven years old. Then Haridas said to his wife: "Kill our son. Then these Vaishnavas will feel grief and remain here." Then his wife did exactly that.

Afterward, in the morning when Mohandas was about to leave, Haridas and his wife said: "Our son has died. Now where will you go?" Then Mohandas looked and saw that the boy was dead. Then Mohandas thought within his mind: "Last night this boy was happily eating and playing. How then has he died this very morning?" Then Mohandas understood: "In order to stop me from leaving, they have poisoned and killed their own son." Hearing this, Mohandas's body became thrilled with spiritual emotion.

Then remembering Shri Gusainji, he placed charanamrit into the boy's mouth and recited the Ashtakshar mantra, and the boy came back to life. Then the boy said: "I am going. At least say 'Jai Shri Krishna' to me." Then the boy arose, embraced Mohandas around the neck, and said: "Do not go from my house." Afterward both husband and wife began crying. Then Mohandas said: "When the boy died, you did not grieve. Why are you crying now?"

Then Haridas and his wife said: "Today a Bhagavadiya like you is leaving our home. Now who will make us drink the nectar of Bhagavad-rasa? Therefore we feel immense pain and tears come to us. For so many days you kept us alive by making us drink Bhagavad-rasa. Now how shall we live?" Hearing this, Mohandas said to Haridas and his wife: "We shall always remain with you forever. We shall bring Shri Thakurji and come with my wife to stay with you. Therefore do not worry at all."

Afterward Mohandas did exactly as he had said. Bringing Shri Thakurji and taking his wife with him, he came from his village and stayed at Haridas's house. After that he never went anywhere else. Mohandas remained constantly with Haridas, day and night performing Bhagavad-seva and Bhagavad-varta. In this way they always remained together.

Bhav Prakash (Revealing the Sentiment): In this varta it is shown that the company of Bhagavadiyas is extremely rare. In order to attain the company of a Bhagavadiya, Haridas killed his own son.

In this world there is no attachment greater than attachment toward one's son. Therefore Haridas alone truly understood the nature of satsang. And Mohandas in the divine play is "Pranavallabha." She is an intimate companion of Shri Chandavaliji. She is the well-wisher of Shravanpriya. Therefore Shravanpriya has very deep affection for her. Hence here also Haridas had immense love for Mohandas. Thus Haridas and Mohandas were such grace-filled sevaks of Shri Gusainji. Therefore the extent of their varta cannot be reached — so how much can be spoken of it?

Varta 141 - Devjibhai the merchant, of Porbandar

Now the inner devotional sentiment of the story of Shri Gusainji's sevak Devjibhai the merchant of Porbandar, is being described.

Bhav Prakash (Revealing the Sentiment): He is a rajas devotee. In the divine play his name is "Gunpriya." Gunpriya sings the virtues of Thakurji day and night. She has immense love for divine qualities. She manifested from "Kand," therefore her form is according to his sentiment.

He was born in Porbandar in the house of a wealthy merchant. From the age of five, his mind became attached to hearing Bhagavad-varta and katha. Wherever there was varta or katha, he would go there — such was his addiction. In this way he became twenty or twenty-two years old. Then his parents passed away. Afterward he departed for Dwarkaji for the darshan of Shri Ranchhodji. After some days he arrived at Dwarkaji and had the darshan of Shri Ranchhodji. Then he asked people there: "Does any katha or varta take place here anywhere?" At that time Shri Gusainji himself was residing in Dwarkaji and daily he would recite the katha of Shri Subodhiniji.

Some Vaishnava said to Devji: "Shri Gusainji himself daily gives katha." Then Devji said to that Vaishnava: "Please take me wherever Shri Gusainji gives katha. Without hearing katha I find no peace." Then that Vaishnava brought Devji to the place where Shri Gusainji was giving katha. Devji listened to the katha, and immediately within his mind arose the thought: "This is some great divine person. Therefore it is good to go into his refuge." When the katha ended, Devji submitted to Shri Gusainji: "Maharaj, please graciously accept me into your refuge." Then Shri Gusainji gave Devji the Name. On the next day he had the formal offering performed.

Then Devji said: "Maharaj, what is now my duty?" Then Shri Gusainji said: "Devji, perform seva." Then Devji said: "Maharaj, I will not be able to properly maintain seva. Please command me to do something else, and I shall do that." Then Shri Gusainji commanded: "In Pushtimarg, seva and katha are the two principal things. Perform whichever one you can maintain throughout your life. There should be no negligence."

Then Devji said: “Maharaj, I have an addiction to hearing varta and katha. Therefore, if you command, I shall hear varta and katha.” Then Shri Gusainji ordered: “Devji, daily go into the assembly of Vaishnavas and regularly hear Bhagavad-varta every day. Do not let there be any deficiency in this. Then this Path will manifest within you.” Afterward Devji remained there for some days and listened to katha from the lotus-mouth of Shri Gusainji. Then, taking leave from Shri Gusainji, he returned to his home in Porbandar.

Prasang 1 – Devjibhai’s Unbroken Attendance in the

Vaishnava Assembly

That Devjibhai daily went to the Bhagavad assembly to hear varta. Every day, according to his rule, he would go — whether in rain or cold. One day he developed a fever, yet he still went to the Bhagavad-varta assembly. Then such a severe fever came that for five or seven days he fasted, yet still he continued going. Afterward he became extremely weak, and that day he was unable to go. Then all the Vaishnavas became concerned: “Today Devjibhai could not come.” Among that Vaishnava assembly there was one leader. He said: “Today all the Vaishnavas together should go to Devjibhai’s house.”

After the Bhagavad-varta was completed, all the Vaishnavas together came to Devjibhai’s house. One Vaishnava went ahead and informed him: “Today the whole assembly is coming to your house.” At that time Devjibhai’s fever was very high. But upon hearing this from the Vaishnava, he joyfully rose and came before the Vaishnavas. Offering dandavat and saying “Jai Shri Krishna,” he respectfully brought them into his house. He gave them seats near himself and seated them with honor.

Then with folded hands he submitted: “Today I am greatly fortunate that the Vaishnavas have graciously come to my house.” Then those Vaishnavas said: “Devjibhai, since you could not come today, we have come to see you.” Then Devjibhai said: “What prasang was read today? Which varta took place? Please graciously narrate it.” Then those Vaishnavas narrated everything to him. Then Devjibhai, folding his hands, humbly requested all the Vaishnavas: “If you all graciously grant it, then there is one thing that I desire.”

Then those Vaishnavas said: “At this moment, by the grace of Shri Gusainji, whatever you ask is attainable.” Then Devjibhai requested

this: “May my daily rule of hearing varta in the Bhagavad assembly never break. The punishment belonging to the body — that we shall endure. Therefore please grant me only this: that I may never be separated from the Bhagavad assembly.” Then all the Vaishnavas became pleased and gave this blessing:

“By the grace of Shri Gusainji, the Bhagavad assembly will always manifest for you.” Then all the Vaishnavas rose, remembered Shri Krishna, and returned to their homes. Afterward, by the grace of Shri Gusainji and through their blessings, from that very day his fever disappeared and the suffering was removed. Then again he began regularly going daily to hear Bhagavad-varta.

Bhav Prakash (Revealing the Sentiment): In this varta it is shown that the form of the Vaishnava assembly is supremely divine. It is directly the very form of the Lord Himself.

Therefore one should daily go to the assembly with divine understanding and regularly hear Bhagavad-varta. And one should understand its fruit in this way — that all purposes become fulfilled through it. Thus Devjibhai was such a grace-filled Bhagavadiya sevak of Shri Gusainji. Therefore the limit of his varta cannot be reached — so how much can be spoken of it?

Varta 142 - An Old Woman Who Placed a Neem Twig in the Bhog

Now the sentiment of the story of one old woman sevak of Shri Gusainji, who placed a neem twig in the bhog, is being described.

Bhav Prakash (Revealing the Sentiment): These are sattvik devotees. In the divine play her name is Bhav Pravina. She is extremely skilled in divine sentiment. Therefore Shri Chandavaliji has great affection for her. She manifested from Madhueni, therefore she is of that sentiment-form.

She manifested in Rajnagar in a Bania family. When she became nine years old, she was married. Her husband was very poor. He sustained himself by selling firewood. After that, when she became sixty years old, her husband died. Then she began to sustain herself by spinning thread. Near her house lived a Vaishnav. At his house Bhagavad-katha and discussions took place daily. This old woman thought, “Many people come to this Vaishnav’s house to listen to the katha. Therefore it would be good if I too go daily to hear the katha.”

The next day the old woman asked that Vaishnav, “Many people come to your house to hear Bhagavad-varta and katha. I too desire to hear it. Therefore, if you permit, I will also come to your house.” Then that Vaishnav said, “O woman! Katha and varta that happen in our house belong to our path. Therefore only one who belongs to our path listens to them. What will you understand in this?” Then the old woman said, “What is your path?” The Vaishnav replied, “Our path is the Vallabhi path.”

Then the old woman requested him, “Please show mercy and make me Vallabhi. Now I sit alone in the house, therefore my time does not pass. If I become Vallabhi, then I will daily hear your katha and varta. Therefore it will be good if you show me this much grace.” Then that Vaishnav said, “O woman! Our Guru is Shri Vitthalnathji. He resides in Shri Gokul. One becomes Vallabhi by going to his refuge. So if you go to his refuge, then you will become Vallabhi, and Vaishnavs will narrate Bhagavad-varta and katha to you.”

Then the old woman said, “How can I go to Shri Gokul? I do not even have wealth, and my body too is tired. Therefore it would be good if you yourself make me a Vaishnav.” Then that Vaishnav said, “Shri Gusainji will come here in a few days. Then you should go to his refuge.” Then the old woman said, “How will my days pass until then? Therefore make me a Vaishnav so that I may daily hear the katha.” Then that Vaishnav said, “O woman! If you have such eagerness, then come daily to hear the katha. But I cannot make you a Vaishnav.”

Then the woman said, “Very well! I will come to hear the katha. Afterwards, when Shri Gusainji arrives, then tell me. I will become a Vaishnav.” After that the old woman daily went to that Vaishnav’s house to hear the katha. Her devotional sentiment increased greatly. Then she developed intense eagerness for the darshan of Shri Gusainji also. She would say, “When will Shri Gusainji arrive, and when will I become a sevak and perform the seva of Shri Thakurji?”

After some days Shri Gusainji arrived in Rajnagar. Then that Vaishnav said to the old woman, “O woman! Shri Gusainji has arrived. If you wish to become a sevak, then come. I will make a request.” Then the old woman immediately went along with that Vaishnav. She had darshan of Shri Gusainji. Afterwards that Vaishnav submitted a request, “Maharaj! This old woman has great eagerness to become a sevak. Therefore please show grace and make her a sevak.” Then Shri Gusainji said, “It is for this old woman alone that I have come here.”

Afterwards he had the old woman bathed and performed name-initiation for her. Then the old woman said, “O Master of Grace! Please bestow Bhagavad-seva upon me.” Then Shri Gusainji mercifully bestowed upon her one swaroop of Lalji. Then that old woman began performing the seva of Shri Thakurji with devotion and loving sentiment.

Prasang 1 – The Neem Twig Placed in the Bhog

That old woman lived in Rajnagar. She was very poor. Daily she would prepare whatever ingredients she could and offer bhog. One day she had prepared ingredients of milk-food. It was ready. At that moment some Vaishnav said that Shri Gusainji had arrived. Shri Gusainji had come to Rajnagar after having darshan of Shri Ranchhodji. Hearing that Shri Gusainji had arrived, the old woman quickly offered the freshly prepared ingredients. There was no spoon in the house, so she peeled a neem twig, cleaned it nicely, and placed it there in place of a spoon.

She prayed to Shri Thakurji, “Maharaj! Please stir the ingredients with this and let them cool, then partake of them. I will go and return after having darshan of Shri Gusainji.” That old woman had great eagerness for darshan. So after placing the bhog, she went for darshan. She had darshan of Shri Gusainji. Afterwards she returned and removed the bhog. She offered achaman and mouth-cloth.

Meanwhile one Vaishnav came and had darshan of Shri Thakurji. He saw that one neem twig had been placed in the bhog. Then the Vaishnav thought in his mind, “This is an ancient Vaishnav. Since she has placed a neem twig, it must be a proper custom. Since she is very poor, she has placed one. I shall place two.” So that Vaishnav placed two neem twigs with the rajbhog ingredients in his own house. Other Vaishnavs also came to his house. They too thought, “It must be the custom to place neem twigs.” Therefore they placed four. Seeing their four, a fourth Vaishnav placed eight. Afterwards seeing those eight, a fifth Vaishnav placed one whole bundle.

Then one Bhagavadiya Vaishnav came to that house. He saw this and asked them, “Why have you placed these neem twigs?” They replied, “We saw them at such-and-such Vaishnav’s house, therefore we placed them.” Then he asked those Vaishnavs, “Why did you place eight neem twigs?” They said, “Seeing four neem twigs at such-and-such Vaishnav’s house, we placed eight.” Then that Vaishnav went and asked, “Why did you place four neem twigs?” They replied, “Seeing two at such-and-such person’s house, we placed four.” Then that Vaishnav went and asked, “Why did you place two neem twigs?” They replied, “That old woman is an ancient devotee. She placed one, therefore I placed two.”

Afterwards that Vaishnav came to the old woman’s house. The old woman seated him after remembering Shri Krishna. Then she asked, “How did you happen to come to my house today?” That Vaishnav said, “Why did you place a neem twig in the ingredients?” Then the old woman replied, “I was going for the darshan of Shri Gusainji, and the ingredients were hot. There was no spoon in the house. Therefore I placed the neem twig instead of a spoon, so that Shri Thakurji’s hands would not burn. For this reason I placed the neem twig.” Hearing this, that Vaishnav became pleased.

Afterwards, when Shri Gusainji came to Rajnagar, the Vaishnavs narrated this entire matter to Shri Gusainji in detail. Hearing this, Shri Gusainji gave the command, “Whatever service-related act Vaishnavs wish to do, they should do it in the satsang of Bhagavadiyas. They should ask Bhagavadiyas and then do it. If one merely imitates others

by observation, then the opposite result and offense fall upon one's head. Therefore act after thoughtful consideration."

Bhav Prakash (Revealing the Sentiment): The intention of this story is that seva should be performed in the company of Bhagavadiyas, with understanding of the sentiment, and joined with love. One should not merely imitate by seeing others.

That old woman was such a grace-filled Bhagavadiya of Shri Gusainji. Therefore there is no limit to her stories, so how much can possibly be told?

Varta 143 - One Husband and Wife from Mathura

Now the sentiment of the account is told of a husband and wife from Mathura, sevaks of Shri Gusainji, who distributed gram among the assembly during the journey.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the divine play, their names are “Gehani” and “Dehani.” These two manifested from “Madhu,” therefore their forms correspond to that sentiment. The man’s name is “Gehini,” and the woman’s name is “Dehini.” Both lived in Mathura. When Shri Gusainji resided in Mathura, they became his sevaks. Shri Gusainji personally bestowed upon them the swaroop of Lalji for seva.

Prasang 1 – The Honor of Mahaprasad

That husband and wife performed the seva of Shri Thakurji with great affection. Shri Thakurji revealed His grace and loving presence to them. Vaishnav gatherings were held daily in their home, and devotional kirtans were sung every day. The Vaishnavs of Mathura came there daily. Every day, mahaprasad of roasted gram and snacks was distributed. Among those who came to listen was a Seth Vaishnav. One day, when the mahaprasad of snacks was distributed there, the Seth took it and threw it away. In that gathering, Mahadevji also used to come to hear the narration of Bhagavan’s virtues. He began picking up those scattered gram prasadi pieces one by one.

Then a Vaishnav asked, “Who is this?” When they looked carefully, they saw that it was Mahadevji. Then the Vaishnav said, “Why are you doing this?” Mahadevji replied, “The Seth threw away the gram, so I am gathering it. He does this every day.” Then that Kshatriya Vaishnav asked the Seth, “Do you daily disrespect mahaprasad?” But the Seth denied it. Then the Vaishnav said, “Mahadevji himself says so, and why are you speaking falsely? You have pride because of your wealth. When your pride is destroyed, then you will be called again into the Vaishnav assembly.”

After that, the Vaishnav told everyone, “No one should say ‘Jai Shri Krishna’ to him, and do not allow him to come into the Vaishnav

gathering." Thereafter, no Vaishnav greeted him with remembrance of Shri Krishna. Then that Seth came from Mathura to Shri Gokul. In his mind he thought, "I will make a plea to Shri Gusainji, so that I may again gain the association of the Vaishnav gathering." Then he offered dandvat to Shri Gusainji. But Shri Gusainji turned His back and sat facing away from him.

Then the Seth submitted, "Maharajadhiraj! The Vaishnav assembly has abandoned me, and You too are seated with Your back turned toward me. Please be merciful and command me — what offense have I committed?" Then Shri Gusainji said, "When the Vaishnav assembly abandoned you, then I too abandoned you." Then he pleaded, "Maharaj! Where is my refuge now?" Then Shri Gusainji commanded, "When the Vaishnav gathering accepts you again, then I too shall grant you darshan." Then the Seth returned to Mathura.

After some time, all his wealth was destroyed. Then humility arose within him. He went to that Vaishnav assembly and prayed, "Now my wealth has been destroyed. My pride has now vanished. Please accept me again into the Vaishnav gathering." Then the Vaishnavs said, "Will you again disrespect mahaprasad?" Then the Seth folded both hands and prayed, "Now I shall never again disrespect mahaprasad. I have suffered the result of that disrespect. Now please be merciful and say 'Jai Shri Krishna' to me. Whenever you permit, I shall come into the gathering."

Then the Vaishnavs became compassionate toward him. They greeted him with "Jai Shri Krishna" and called him again into the assembly. They said, "Now never disrespect mahaprasad again." Then he prayed, "Now I shall never again disrespect it." Thus he remained constantly fearful and respectful regarding mahaprasad among the Vaishnavs. After that, he came daily to the Vaishnav gathering and listened to Bhagavad-varta. Then all the Vaishnavs remained pleased with him. Later he came again to Shri Gokul and offered dandvat to Shri Gusainji. Then Shri Gusainji became pleased and said, "When the Vaishnavs became pleased, then I too became pleased." Thereafter, that Seth remained in Mathura, performing Bhagavan's seva and daily attending the Vaishnav assembly.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that one should understand the Vaishnav assembly to be the very form of Bhagavan. One should go there with humility and listen to Bhagavad-varta. Then the Lord quickly bestows His grace.

Pride in wealth and possessions is described as an obstacle. Upon

whomsoever the Lord bestows grace, He destroys that person's wealth and possessions in order to remove pride. Therefore, when Vaishnavs obtain wealth, they should not become proud. That Seth and that Kshatriya Vaishnav were such greatly blessed Bhagavadiya sevaks of Shri Gusainji that the depth of their account cannot be fully expressed. How far can one describe it?

Varta 144 - The Old Woman Who Turned Back

Death Eight Times

Now the sentiment of the account is told of another old woman, a sevak of Shri Gusainji, who turned back Death eight times.

Bhav Prakash (Revealing the Sentiment): These are rajasic devotees. In the divine play, her name is Abhayapurna. She manifested from Madhueni, therefore she is of that emotional form.

Prasang 1 – The Old Woman and Death

That old woman lived in Rajnagar. When Shri Gusainji came to Rajnagar, many divine souls became Vaishnavas. Among them, she also became a sevak. Upon her head, Shri Balkrishnaji was seated. She had become a widow from childhood itself. From childhood onward, while continuously performing seva, she grew old.

Then one day Death came. It came at the time of Annakut. By the grace of Shri Gusainji, that old woman saw Death in embodied form. Then Death said, “Now come away from here.” Then the old woman said, “The Annakut festival of my Shri Thakurji has arrived. Therefore, I will not come.” Then Death went back.

After Annakut, Death came again. Then the old woman said, “Now Prabodhini has come, therefore I will not come.” Then Death returned.

Some days later it came again. Then the old woman said, “Now the festival of Shri Gusainji has come. Therefore, I will still not come.” After that, Death again went away.

On Vasant Panchami, Death came. Then the old woman said, “Now the festival of Vasant Panchami has come. Therefore, I will not come.” Then Death again departed.

Again Death came during the Dol festival. Then the old woman said,

“Now the Dol festival has come. Therefore, I will not come now.” Then Death returned.

Then Death again came during the festival of Shri Acharyaji Mahaprabhuji. Then the old woman said, “After the festival of Shri Acharyaji Mahaprabhuji, I will come.” Then Death again went away.

Some days later it came again. Then the old woman said, “After celebrating the Janmashtami festival, I will come.” Then Death again departed.

After some days it came again. Then the old woman said, “After celebrating the festival of Radhashtami, I will come.” Then Death again returned.

Then Death became distressed and said to Dharmaraj, “Maharaj! That old woman made me go around eight times in one year. Whenever I go, she says, ‘Now such-and-such festival is happening, therefore I will not come.’ I have become exhausted.”

Then Dharmaraj said, “She is Bhagavadiya. Therefore my punishment does not apply to her. My power does not work upon her.” Then Death, hearing this, sat back at its own place.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that whoever performs seva of the devotees with loving devotional sentiment cannot be obstructed by Death. Such is the power of seva.

Prasang 2 – Shri Gusainji Calls Her “Ashtapadi”

Again, at one time, Shri Gusainji came to Rajnagar and stayed at the house of Bhaila Kothari. All the Vaishnavas came for darshan. That old woman also came. Then Shri Gusainji said from his own mouth, “Come, Ashtapadi.” Then the Vaishnavas requested Shri Gusainji, “Maharaj! Why do you call her Ashtapadi?”

Then Shri Gusainji said, “Bhishma Pitamaha turned back Death once, and this old woman turned back Death eight times.” Afterward Shri Gusainji said to that old woman, “Well! You made Death circle around eight times. At least show some mercy and consideration. Give some respect to Death.” Then the old woman said, “Maharaj! I am under your control, not under Death’s control. And who will perform seva of my Lalji?” Then Shri Gusainji said, “Install Lalji in our house.” Then

the old woman said, “Very well Maharaj! Your own treasure, you yourself may install.”

Then that old woman, along with all grandeur, installed Shri Thakurji in Shri Gusainji’s house. And whatever was in her home, she offered all of it to Shri Gusainji. Then Shri Gusainji said, “Keep at least something for yourself.” Then the old woman said, “Now what use do I have for anything?”

After remaining for a few more days, that old woman abandoned her worldly body, and with her divine body, placing her foot upon the head of Death, entered and pervaded Vaikuntha.

Bhav Prakash (Revealing the Sentiment): Here it is shown that Bhagavadiya Vaishnavas are not under the control of Death. Therefore Gopaldasji has sung:

“Chitragupta tore apart the papers for the one who came into refuge.” Therefore, the soul who firmly accepts the refuge of Shri Mahaprabhuji through mind, speech, and actions — even Death fears such a person. This is the established principle.

That old woman was such a grace-filled Bhagavadiya of Shri Gusainji. Therefore, the limit of her account cannot be reached, so how much can be spoken of it?

Varta 145 - The Detached Sevak from Gujarat

Now the sentiment of the account is told of a detached sevak of Shri Gusainji, who lived in Gujarat.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, his name is Penchu Gopa. In the divine play there are many animals and birds, and each one possesses distinct and unique sentiments. All of them are of divine forms. Among them, this Penchu is of the sentiment-form of “Tamchar.” At dawn he comes to Nandalaya, and with a sweet and gentle voice he awakens the Lord. Therefore Shri Thakurji always remains pleased with him.

Prasang 1 – The Detached Vaishnava and the Power of

the Name

Once, a group from Gujarat came to Gokul for the darshan of Shri Gusainji. Among that group was a detached ascetic Vaishnava. He received the darshan of Shri Gusainji, and after taking darshan, he became greatly pleased. After that, the detached Vaishnava requested Shri Gusainji, “Maharaj! Please give me the Name.” Then Shri Gusainji gave him the Name. Afterward, Shri Gusainji graciously performed his initiation through offering. Then that detached Vaishnava requested Shri Gusainji, “Maharaj! What is now my duty?” Then Shri Gusainji instructed him, “You should chant the Name-mantra within your heart. Through that, divine devotional sentiment will become perfected within you.”

From that day onward, the detached Vaishnava continuously chanted the Name-mantra within his heart. After some days, by the grace of Shri Gusainji, divine devotional sentiment arose within him. Then he daily took darshan of Shri Navneetpriyaji. After that he would take darshan of Shri Gusainji. In this manner he lived. Later, that detached Vaishnava requested permission from Shri Gusainji and went for the darshan of Shri Govardhannathji. After taking darshan there, he went

on Braj parikrama. After completing the parikrama, he returned to Gokul.

Thereafter he wandered continuously day and night. He never stayed independently in one place. He remained constantly in holy places and in discussions of divine accounts. He kept the company of Bhagavadiya Vaishnavas. Afterward, that detached Vaishnava began traveling throughout the earth. While wandering in this way, one day he came to a village. There, the son of a Vaishnava had been bitten by a snake, and he had died. His mother was weeping greatly in grief and lamentation. At that time, that detached Vaishnava, along with other Bhagavadiya Vaishnavas, was passing along that road.

Then the detached Vaishnava asked, “Why is she crying?” Then the others standing there narrated the entire incident. Compassion arose within that detached Vaishnava. Then he uttered the divine Name of the Lord, and the boy came back to life. Then all the people followed after him and began saying, “You possess this knowledge. Teach it to us also.” Then the detached Vaishnava said, “I can certainly teach you, but you will not have faith in me.” Then they said to the detached Vaishnava, “How can faith not arise? After directly seeing this, how could we not believe?” Then the detached Vaishnava said, “I teach you this mantra. You also should recite it day and night. Keep constantly saying: ‘Shri Krishnaḥ Sharanam Mama.’”

Then they said to the detached Vaishnava, “But we already know this mantra. Why do you not tell us some other mantra?” Then the detached Vaishnava said, “This mantra is supreme above all.” After that, the detached Vaishnava departed from there and continued onward. Thus he kept wandering day and night. For as long as his body endured, he continued wandering in this way. Afterward, that detached Vaishnava left his body and attained the lotus feet of Shri Govardhannathji.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnava should chant the Ashtakshar mantra with faith. Through that, all tasks become accomplished. Lack of faith is an obstacle.

Therefore Shri Acharyaji Mahaprabhuji has written in the Vivek Dhairya Ashraya Granth this verse: “Aviśvāso na kartavyaḥ sarvathā bādhakas tu saḥ.” “One should never have disbelief, for it is completely obstructive.”

Therefore a Vaishnava should never maintain disbelief in any way,

because this is said to be the nature of demons, and therefore it is declared to be an obstacle in devotion. That detached Vaishnava was such a grace-filled Bhagavadiya sevak of Shri Gusainji. Therefore, how far can his account truly be spoken?

Varta 146 - A Barber of Gujarat

Now the sentiment of the account of a barber, who was a sevak of Shri Gusainji and lived in Gujarat, is being explained.

Bhav Prakash (Revealing the Sentiment): This is a tamas devotee. In the divine play, her name is Ananya. In the lila, she serves this nikunj in the form of a tamasic attendant. At dawn, she arranges and tends all the trees.

Once, in the middle of the night, she awoke, thinking that morning had arrived. She began arranging the trees. The sound of her movement was heard, and Shri Thakurji heard it. Then he thought that dawn had come and rose from rest. At that time, Lalita and the other sakhis said, “It is still a deep night.” Then Shri Swaminiji became displeased and cursed Ananya. She said, “Without the proper time, you have caused disturbance to the mind. Therefore, go and fall upon the earth.”

Thus she was born in Gujarat in the house of a barber. Later, he became twenty-five years old. Then his parents died. His marriage had not taken place. So he maintained himself by carrying on his trade.

Prasang 1 – The Barber’s Exclusive Devotion to Shri

Gusainji

Once Shri Gusainji had gone to Gujarat for the darshan of Shri Ranchhodji. On that road, one day, a barber shaved Shri Gusainji very skillfully and properly. Then Shri Gusainji became very pleased with him. At that moment, that barber had such darshan of Shri Gusainji as though He were directly the complete Purushottam Himself. Then that barber made a humble request to Shri Gusainji, saying, “Maharaj! Please give me the Name.” Then Shri Gusainji mercifully bestowed the Name upon him. After that, the barber became a great devotee of Bhagavan. After this, the barber never shaved anyone else. Then the Vaishnavas asked him, “Why do you not shave anyone else?”

Then the barber replied, “After trimming the nails of Shri Gusainji, how can I trim anyone else’s?” And all the razors and tools he had for that work, he threw into a well. Then he began sustaining himself through some other kind of livelihood. After that, Shri Gusainji went for the darshan of Shri Ranchhodji. Having completed the darshan, Shri Gusainji again came to that barber’s village. Then whatever the barber possessed, he offered entirely to Shri Gusainji as bhent. Afterwards, Shri Gusainji returned to Gokul, and that barber remained in his own village. As long as his body lasted, he never spoke of anything else. He daily remembered the Ashtakshar mantra. He constantly meditated upon the divine form of Shri Gusainji. While living in this way, after some days, he left his body and attained the divine lila.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that exclusive devotion alone is the greatest treasure for a Vaishnava, because through such exclusiveness the restraint and absorption of the mind are accomplished.

That barber became such a greatly blessed devotee and recipient of Shri Gusainji’s grace that how far can one continue describing his glory? Thus ends the account.

Varta 147 - A Pathan's Son

Now the sentiment of the account of a Pathan's son, who was a sevak of Shri Gusainji and lived in Delhi, is being explained.

Bhav Prakash (Revealing the Sentiment): These are rajasic devotees. In the divine play, he is the gopa named Raso. He walks armed together with Nandarayaji. He is of the nature of a tamasic attendant.

Thus he was born in Delhi in the house of a Pathan. When he became twenty years old, he came into the company of a Vaishnava. That Vaishnava said to him, "You are a divine soul. This is how it appears to me. Therefore, become a Vaishnava and make your birth successful." Then the Pathan said, "How should I believe that what you say is true?" Then that Vaishnava told him all the events of his childhood. The Pathan then understood, "This is some great Mahapurush. Therefore, whatever he says should be done. In this alone lies my welfare."

After this, the Pathan asked, "How can I become a Vaishnava?" Then the Vaishnava said, "Shri Gusainji is residing at Nigambodh Ghat. Go to Him and receive the Name. Then you will become a Vaishnava." Then the Pathan's son firmly resolved that he would go to Shri Gusainji and become His sevak.

Prasang 1 – The Pathan's Son Remains Firm in Vaishnava Dharma

Once, the son of that Pathan came to Shri Gusainji in order to receive the Name. Shri Gusainji bestowed the Name upon him, and thus the Pathan's son became a Vaishnava. After this, the Pathan father complained to Sher Shah Padshah, saying, "My son has gone into the religion of the Hindus." Then the Padshah summoned the Pathan's son. The Pathan's son came before him. The Padshah said to him, "Abandon this religion."

Then the Pathan's son replied to the Padshah, "Why should I abandon this path? I have developed love for this path. One does not abandon

that with which one has formed love." Then Sher Shah Padshah saw the kanthi mala and tilak and said, "What attire is this?" Then the Pathan's son replied, "This attire is very dear to Him." Then the Padshah said, "Will you not leave it?" The Pathan's son answered, "I will never leave it under any circumstances."

Then the Padshah said, "Ho there! Someone bring my sword. I shall kill him." Then everyone understood that now the Pathan's son would be killed. At that moment, the Pathan's son drew out his own sword and placed it into the Padshah's hand. Then the Padshah said to the Pathan's son, "You have formed love for this path, and I have become angry with you. Now let us see who protects and guards you." Then the Pathan's son replied to the Padshah, "Do whatever you wish to do. But as for me, this alone is my resolve."

Then Sher Shah Padshah saw the truthfulness of the Pathan's son and became greatly pleased. The Padshah then honored the Pathan's son with robes and sent him back to his home. After this, some Vaishnava informed Shri Gusainji of all these events. Then Shri Gusainji said from His lotus mouth, "This indeed is the dharma of a Vaishnava — one should not speak of it to others. It should be kept secret. The Pathan's son was ready even to give up his body, yet he did not abandon his dharma. Such indeed is the dharma of a Vaishnava.

Therefore, Vaishnavas should possess firm refuge. And if one has the refuge of Shri Govardhannathji alone, then why would He not protect and sustain them? Therefore, the soul should have faith. 'Nijechchhat Karishyati' — whatever is the wish of Shri Prabhuji, that alone shall occur. One should not worry about anything." Thus Shri Gusainji gave this instruction from His lotus mouth. Hearing this, all the Vaishnavas became greatly pleased.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that when a Vaishnava fearlessly upholds his dharma, then the Lord certainly becomes his helper.

That Pathan's son became such a greatly blessed devotee and recipient of Shri Gusainji's grace that how far can one continue describing his glory? Thus ends the account.

Varta 148 - One Husband and Wife from Agra

Now the sentiment of the account of a husband and wife, Kanaujia Brahmins, who were sevaks of Shri Gusainji and lived in Agra, is being explained.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play, the man is Mridubhashini, and the woman is Komalangi. Both belong to the group of the Shrutirupas. Their account has already been mentioned earlier in the story of a Seth. Both manifested from Kamala, therefore they possess that corresponding devotional sentiment.

Prasang 1 – The Goddess Serves Chacha Harivanshji and

the Vaishnavas

They were exclusive devoted sevaks of the goddess, and the goddess remained personally affectionate toward them. One day, Chacha Harivanshji came to Agra. One quarter of the night had already passed when he arrived there. Then Chacha Harivanshji thought within himself, “If we go now to the house of some Vaishnava, that Vaishnava will insist on preparing food for us and will not allow us to remain hungry. Therefore, we shall go to a Vaishnava’s house tomorrow. Now the night has advanced greatly, and cooking cannot properly be done. If we go now, the Vaishnava will suffer inconvenience. This platform here seems suitable. Tonight we shall sleep here.”

Near that platform there was a well. Four Vaishnavas were with Chachaji. Chachaji said to them, “Bring water so that we may bathe and take some Mahaprasad.” Two Vaishnavas went to draw ordinary water, and two went to bring Yamunaji water. They brought the water back. Then Chacha Harivanshji bathed. The four Vaishnavas also bathed. Chachaji had only a little Mahaprasad, so he divided it among the four Vaishnavas. They had traveled from Mathura and had become

weary by the time they reached Agra. Thus all four Vaishnavas fell asleep. Chachaji, however, remained awake. That platform belonged to the Kanaujia Brahmin who worshipped the goddess.

When midnight passed, that Kanaujia Brahmin prayed to the goddess. The goddess arrived and saw that Chacha Harivanshji, together with the four Vaishnavas, was sleeping upon the platform. It was the season of Jyeshtha, and there was intense heat. All five Vaishnavas were exhausted. Seeing this, the goddess thought, “Today the opportunity for my service has come. These are the intimate sevaks of Shri Gusainji. Their service should be performed.” Then the goddess manifested four additional forms of herself. She placed fans into the hands of those four forms and said to them, “You four serve the four Vaishnavas. I shall personally serve Chacha Harivanshji.” Then the four forms of the goddess began serving the Vaishnavas, and the goddess herself began serving Chacha Harivanshji. Chacha Harivanshji understood the entire intention behind this. He covered his face with his upper cloth and remained lying down silently.

The four Vaishnavas were asleep and knew nothing. The cool breeze caused them to sleep even more deeply. Thus the goddess continued serving Chacha Harivanshji there. Meanwhile, that Brahmin bathed, lit a lamp of ghee, and offered many kinds of praises to the goddess. But the goddess did not come. The Brahmin became deeply distressed and fearful. He thought, “Today the goddess is displeased with me. Surely some mistake has occurred on my part. What should I do now?” Thus the husband and wife spent the entire night seated and praising the goddess, reflecting upon many thoughts within their minds. At the final portion of the night, Chacha Harivanshji arose and saw that the goddess was fanning him.

Then the goddess fell at Chacha Harivanshji’s feet and humbly prayed before him. Chacha Harivanshji asked, “Who are you? You have served throughout the whole night.” Then the goddess replied, “I am the goddess. For many days I have had the desire to serve Shri Gusainji. But I have no authority to serve Shri Gusainji directly. How then could I obtain such service? Just as the gods have no authority in the direct service of Shri Krishna — they merely offer praises, shower flowers, and return to their own realms — similarly, we too possess no authority in the service of Shri Gusainji.”

Bhav Prakash (Revealing the Sentiment): By this it is shown that the form of Shri Gusainji is supremely transcendental, directly the complete Purushottam, possessing beauty surpassing millions of Cupids. Such is His form. Therefore even the gods descend to earth

desiring to perform His personal service, yet they do not attain it. Thus Gopaldasji has sung in Vallabhakhyan: वबुध वांच्छे वास वसुम त ऊपरे श्रीवल्लभकुंवर नी टहल करवा सो श्रीगुसाईजी आप कौ ऐसो स्वरूप है। - "The gods desire residence upon the earth in order to perform the service of Shri Vallabh Kumar." Such indeed is the form of Shri Gusainji. The divine celestial beings possess authority only in celestial service. When the Lord manifests upon earth, those celestial beings manifest for celestial forms of service. Before the intimate earthly sevaks, we have no authority.

Therefore, for many days it has remained in my heart that I may somehow obtain the service of Shri Gusainji's intimate sevaks, so that one day my birth may become successful. Today Bhagavan has bestowed grace upon me, for I have obtained your service." Hearing this, Chacha Harivanshji said, "You are a divine power. It is not proper for you to serve us. The entire world worships you." Hearing this, the goddess humbly replied, "Those souls who are deluded by the divine maya worship me and perform my service. I bind them in worldly attachment and cast them into the three gunas of maya. Thus those souls always suffer."

Bhav Prakash (Revealing the Sentiment): Because those who worship me are known by me to be souls not yet accepted by Bhagavan, therefore I keep them entangled in worldly existence.

Thus today my fortune is great, because I have received the darshan of such exalted devotees as you and have obtained your service." Then Chachaji said, "Now you may go." Then the goddess merged all five forms back into one and returned to the Brahmin husband and wife. At that time, Chacha Harivanshji awakened the four Vaishnavas and said, "Leave quickly from here." Then, together with the four Vaishnavas, he went to the house of Santdasji in Agra. Santdasji received Chacha Harivanshji with great honor and loving devotion and kept him in his home. There Chachaji and the four Vaishnavas completed their bodily duties, cleaned their teeth, bathed, and Chachaji prepared the cooking.

Meanwhile, early in the morning, the goddess went to the Brahmin husband and wife. They were offering oblations into the fire with a ghee lamp for the sake of the goddess and were praising her. Upon seeing the goddess, both husband and wife stood up, offered full prostrated obeisance, fell at her feet, and humbly asked, "Mother! Why have you come at this hour today? What mistake occurred in our worship that caused offense? Please tell us and forgive our offense. Kindly continue granting us your darshan at midnight so that after

seeing you we may sleep. Thus our minds may remain absorbed in you day and night."

Hearing the words of the Brahmin husband and wife, the goddess became pleased and said, "Your affection toward me is very great. Therefore no offense shall ever arise from you. I remained upon your platform throughout the entire night." Then the husband and wife asked, "Mother! What was the reason you remained at our doorway the whole night? Why did you not come into our home?" Then the goddess said, "The five intimate sevaks of Shri Vitthalnathji Shri Gusainji arrived today from Mathura and rested during the night upon this platform. Therefore I spent the entire night fanning those five Vaishnavas. Only now, after receiving permission, have I come to you. Thus I could not come earlier."

Hearing these words of the goddess, the husband and wife were astonished. They said, "Mother! We believed that no one in this world was greater than you. Yet you say that you have come after serving the sevaks of Shri Vitthalnathji Shri Gusainji. What is the reason for this? Are you confusing us or speaking the truth? We cannot understand. We are your sevaks and know no one other than you. Yet we have always trusted your words. Therefore, Mother, please tell us the complete truth." Hearing this, the goddess became pleased and said, "O Brahmin! I speak the truth. I do not lie in these three matters. It is only the souls deluded by maya in this world who speak falsely. I am dependent upon no soul in this world that I should speak lies.

You are my exclusive sevaks and worship me sincerely without deceit. Therefore I tell you this. Listen carefully and hold firm faith in my words." Then both husband and wife humbly said, "Mother! Kindly speak. We are attentive." Then the goddess said, "No age has ever been as blessed as this Kali Yuga, because in this age Shri Vallabhacharyaji and Shri Gusainji have manifested. Shri Vallabhacharyaji manifested and revealed the Pushtimarg, and Shri Vitthalnathji manifested and expanded the Pushtimarg. Both forms are directly the complete Purushottam. Shri Vitthalnathji is presently manifest and residing in Gokul. I long even for the position of becoming the sevak of His sevaks, yet I do not attain it. Hold this truth firmly within your hearts."

Hearing the goddess's words, the Brahmin and Brahmani reflected for some time and then asked again, "Devi ji! If you are pleased to command us, then should we go into the refuge of Shri Vitthalnathji and become His sevaks?" Hearing this, the goddess said, "Your fortune is great that such a thought has arisen in your minds. You are human

beings upon earth; therefore you possess the authority for this. We are gods and possess no such authority. Therefore we are not accepted into that refuge. Thus you should happily go into the refuge of Shri Vitthalnathji." Then the Brahmin and Brahmani said to the goddess, "Please tell us the means by which we may go into the refuge of Shri Vitthalnathji."

Then the goddess said, "Chacha Harivanshji is the exclusive sevak of Shri Gusainji. He is staying in Agra at the house of Santdasji. Go into his refuge. Through him you shall attain the lotus feet of Shri Gusainji." Then the Brahmin and Brahmani offered obeisance to the goddess and rose. At that moment the goddess disappeared. Then the husband and wife locked their door and, asking directions along the way, arrived at the house of Santdasji. At that time Chacha Harivanshji, Santdasji, and all the Vaishnavas were seated after taking Mahaprasad. The Brahmin and Brahmani arrived and offered obeisance to all the Vaishnavas. Then Santdasji and Chacha Harivanshji asked, "Who are you, and why have you come?"

Then the Brahmin humbly replied, "The goddess has sent us. We live at such-and-such place in Agra. We are Kanaujia Brahmins. You are exalted Vaishnavas. We have come into your refuge. Kindly accept us." Hearing this, Chacha Harivanshji and Santdasji said, "You are Brahmins and we are Kshatriyas. Therefore it was highly improper for you to offer obeisance to us. We are merely the sevaks of Shri Vitthalnathji. If you desire refuge, then Shri Vitthalnathji Himself is residing in Gokul. Go into His refuge. By doing so, all your purposes shall be fulfilled."

Hearing this, the Brahmin and Brahmani humbly prayed, "By offering obeisance to you, crores upon crores of our obstacles and sins are destroyed. The goddess herself has told us this. And we have come into your refuge. Therefore please be merciful and make us sevaks of Shri Gusainji. We are extremely sinful. For many births we have engaged in wicked actions. Through you alone our deliverance will occur." Hearing this, Santdasji said to Chacha Harivanshji, "Now what should be done? These two souls are truly divine, and they are eager to come into refuge."

As soon as Chacha Harivanshji heard this, compassion arose within him. Immediately he stood up and said, "The Brahmin and Brahmani shall come with us." Then Santdasji said to Chachaji, "These are the days of Jyeshtha, and this is the heat of midday. You have only just arrived today. Go tomorrow. They have already come into refuge. Take them after two days." Hearing these words of Santdasji, Chacha

Harivanshji replied, “The manifestation of Shri Gusainji is solely for the upliftment of divine souls. For the sake of souls He has come into this world and undertaken such labor. Therefore it is not proper for us to delay. It is necessary that we take these souls immediately. In this matter I feel no hardship.”

Bhav Prakash (Revealing the Sentiment): By this it is shown that Bhagavadiyas are devoted entirely to the supreme spiritual welfare of souls. Whatever may quickly bring a soul to Bhagavan, that alone they do. In such service they feel no fatigue. They are so generous and possess not even the slightest selfishness. Thus Krishnadasji has sung:

(राग मालव | Rāga Mālav)

श्री वट्ठलनाथ बसत जीय जाके ताकौ री त प्री त छ ब न्यारी । प्रफुिल्लत बदन को ट करनामय नैन में झलकै

ग रधारी ॥

उग्र स्वभाव परम परमारथ स्वारथ लेस नहीं संसारी । आनंद रूप करत एक छन में ह रजू की कथा कहत बस्तारी ॥

मन बच कम ताही को संग कीजै पथत ब्रज युव तन सुखकारी । ‘ कृष्णदास’ प्रभु रत्न-मुकुटम न गुन-नधान

श्रीगोवधनधारी ॥

Shri Vitthalanath dwells in the heart of the one whose manner, love, and beauty are

uniquely wondrous. His face remains ever blossoming, full of compassion beyond

measure, and within His eyes the lifter of Govardhan shines forth.

His nature is intense, supremely devoted to the highest spiritual truth, with not the slightest worldly self-interest within Him. In but a single moment He manifests blissful

form while speaking at length the divine stories of Shri Hari.

With mind, speech, and actions, one should keep the company of such a soul, for it

brings the joy of the maidens of Vraj upon the path. Krishnadas says: He is the jeweled

crest-gem among Lords, the treasure-house of virtues, Shri Govardhandhari.

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Hearing this, Santdasji said, “Blessed is Chachaji! You are such an intimate Vaishnava. I spoke only that you might remain for two days so we could enjoy your satsang. Therefore now quickly fulfill these souls.” Seeing the compassion of Chachaji, tears streamed from the eyes of the Brahmin and Brahmani. They thought, “Are these truly the sevaks of Shri Gusainji — so merciful that for the sake of spiritual welfare they set out immediately in such midday heat?” Then Chachaji said to the Brahmin and Brahmani, “If you have any necessary business at home, complete it quickly and return. Until then I shall wait here.”

Then the Brahmin humbly replied, “Maharaj! What purpose do we now have with our home? Whatever you command, that we shall do. Therefore let us proceed to Gokul.” Hearing this, Chachaji became greatly pleased within his mind. He thought, “They possess deep detachment from home and worldly things. Therefore their surrender will be profound.” Then Chacha Harivanshji said, “Brahmin, I understand that now you have no attachment to your home. Still, bring something to offer as bhet to Shri Gusainji.” Then the Brahmin and Brahmani returned home. The Brahmani took her ornaments and whatever money they possessed. The Brahmin himself possessed no wealth, because whatever he earned he gave to his wife, since she was truly chaste and pure.

In the Brahmin’s house there were only copies of the Bhagavatam, Durga Path texts, Shaligram, and one murti of the goddess. Taking these things, they locked the door of the house and immediately hurried back to Chachaji. Then Chachaji, together with the four Vaishnavas, lovingly took leave of Santdasji and departed for Gokul with the Brahmin and Brahmani. Along the way, Chachaji narrated Bhagavad-varta and explained the principles of the Pushtimarg to the four Vaishnavas. The minds of the four Vaishnavas and the Brahmin and Brahmani became immersed in supreme divine nectar. No bodily awareness troubled anyone. No one felt thirst or hunger, nor were they aware when night fell.

Some hours after midnight, Chachaji together with the Vaishnavas and the Brahmin arrived near Gokul at the village of Mohanpur. Then the Vaishnavas became aware of the journey and said to Chachaji, “Chachaji! We have arrived at Mohanpur village, which lies opposite

Shri Gokul." Then Chachaji said, "Let us remain here tonight. In the morning we shall go to Gokul." Then the Brahmin and Brahmani offered full prostrated obeisance toward Gokul. At that time some boatmen were sitting there. Hearing Chachaji's words, they discussed among themselves, "Chachaji, the sevak of Shri Gusainji, has arrived. If he wishes to cross, the boats are ready. Let us ferry him across."

Then the boatmen approached Chachaji and humbly said, "Maharaj! The boats are prepared." Then Chachaji said to the Vaishnavas and the Brahmin, "Rise, let us go. In this way Shri Gusainji Himself draws His souls toward Him." Then Chachaji brought the four Vaishnavas and the Brahmin and Brahmani onto the boat, and the boatmen ferried them across. After crossing, Chachaji joyfully attempted to give them some coins as fare. But the boatmen said to Chachaji, "Maharaj! By your grace we already possess everything. Nothing is lacking for us. In this entire world, where else is there such an opportunity to receive?"

Chachaji smiled and remained silent. Then the Brahmani attempted to give money, but the boatmen said, "We do not take anything from the sevaks of Shri Gusainji. Since we ourselves are unable to perform much service or attendance, at least we should not take anything from them."

Bhav Prakash (Revealing the Sentiment): By this it is shown that even the boatmen of Gokul, by the grace of Shri Gusainji, possess such Bhagavad-dharma. Therefore all of Gokul should be understood as completely transcendental.

Hearing this, Chachaji became greatly pleased with the boatmen. Then he gave them Mahaprasad of Shri Navneetpriyaji which he had with him. Then the boatmen said, "Yes! This indeed is what we desire." Afterwards, the four Vaishnavas together with the Brahmin and Brahmani went to the doorway of Shri Gusainji and offered obeisance there. Then Vishnudas, the gatekeeper, called out from inside, "Who has come here at this hour?" Then Chachaji exchanged Bhagavad remembrance with Vishnudas. Immediately Vishnudas arose, opened the doors, and offered Bhagavad remembrance to Chachaji and all the others.

Then Vishnudas said to Chachaji, "Go and rest in Shri Gusainji's bethak together with the Vaishnavas." Then Chachaji led all the Vaishnavas to offer obeisance to Shri Gusainji's meeting place. Afterwards all of them, together with the Brahmin and Brahmani, rested there. Then Chachaji settled everyone comfortably and himself

took rest. But such joy arose within the hearts of the Brahmin and Brahmani that they could not sleep.

When only two gharis of the night remained, Chachaji arose. He awakened the Brahmin and Brahmani and also the four Vaishnavas. After completing bodily duties and bathing, all sat together. Meanwhile Shri Gusainji arrived in the bethak. Then Chachaji had the Brahmin and Brahmani offer obeisance. The four accompanying Vaishnavas also offered obeisance. Then Shri Gusainji asked Chachaji, “You had gone to Agra and have now returned. From where have you brought this Brahmin and Brahmani?” Then Chachaji humbly replied, “Maharaj! This Brahmin and Brahmani live in Agra. They possess intense longing to come into Your refuge. Therefore I have brought them here from Agra during the night.”

Then the Brahmin and Brahmani offered obeisance and humbly prayed, “Maharaj! We are extremely wicked. Always absorbed in worldly attachment, we have lived like animals. Please bestow grace upon us, accept us into refuge, and uplift us.” Hearing these humble words, Shri Gusainji became pleased. Then Shri Gusainji asked the Brahmin, “From where have you obtained such understanding?” Then the Brahmin replied, “Maharaj! We worshipped the goddess with exclusive devotion. At midnight the goddess would personally grant us darshan. Only after that would we eat.

Then Chachaji together with the Vaishnavas stayed upon the platform at our doorway during the night. The goddess spent the whole night fanning Chachaji. Afterwards she came to us in the morning. When we questioned her, she described Your glory and Your divine form. From this we obtained understanding. Otherwise we are merely souls of Kali Yuga, deluded by maya. How could knowledge arise in us?” Hearing this, Shri Gusainji declared, “One who comes into refuge with knowledge of My greatness receives special grace.”

Saying this, Shri Gusainji departed for His bath. Afterwards He cleaned His teeth, bathed, and applied tilak. Then the Brahmin and Brahmani again offered obeisance and requested Brahmasambandh. Shri Gusainji said, “There is the rule of fasting for one day.” Then the Brahmin and Brahmani replied, “Maharaj! We have already completed two fasts. The first occurred because the goddess did not come that day. The second occurred because we left our home and came here directly before Your lotus feet.”

Then Shri Gusainji said, “The first fast was for the goddess, therefore it cannot be counted for Brahmasambandh. After that fast it is proper

first to take Mahaprasad and then receive Brahmasambandh. The fast of yesterday, however, is valid. Therefore after Rajbhog is completed, We shall grant Brahmasambandh to both of you." Then both husband and wife joyfully offered obeisance to Shri Gusainji. Afterwards Shri Gusainji entered the temple, awakened Shri Navneetpriyaji, and offered Mangala bhog. At the proper time, after the bhog was completed, He performed Mangala arti. All the Vaishnavas took darshan. The Brahmin and Brahmani also took darshan.

Afterwards Shri Gusainji performed the adornment and gently swung Him in the cradle. Then He offered Rajbhog. When the proper time came and the bhog had been completed, Shri Gusainji called the Brahmin and Brahmani into the temple. Shri Gusainji placed tulsi leaves into the hands of both of them and granted Brahmasambandh. Afterwards, they offered the tulsi leaves before the lotus feet of the Lord in full surrender. At that very moment, both the Brahmin and Brahmani received the gift of divine maha-rasa. They had darshan of Shri Navneetpriyaji together with His divine lila, and they also received darshan of the true divine form of Shri Gusainji.

After the anusar took place, both husband and wife came and sat in Shri Gusainji's meeting place. Later Shri Gusainji came and sat upon the gadi and cushion. Then the woman offered all her ornaments and whatever wealth she possessed as bhent to Shri Gusainji. The man offered the Shaligram, the murti of the goddess, the Bhagavat scripture, and the Durga Path scripture. Then Shri Gusainji said, "You are Brahmins. Why are you offering your objects of worship and scriptures?" Then the husband and wife replied, "Maharaj! Until now we considered these to be our everything. Therefore we have now surrendered them. The woman's everything was her wealth, and so she has offered it.

Now we possess only the refuge of Your lotus feet. Our minds no longer remain attached anywhere else. Therefore whatever You instruct us, that we shall do. Please tell us the means by which we may attain the fruit of the Pushtimarg without any other refuge arising in our hearts. We are ignorant and understand nothing. Therefore whatever is truly beneficial for us, You Yourself should do." Hearing this, Shri Gusainji became greatly pleased with the Brahmin. Then Shri Gusainji ordered Panchamrit to be brought and first bathed the Shaligram with it. The Shaligram manifested as the divine form of Shri Madanmohanji. Afterwards the goddess murti was bathed with Panchamrit, and it manifested as the form of Shri Swaminiji holding a lotus in Her hand.

Then Shri Gusainji said to the Brahmin and Brahmani, “These divine forms are the very everything of the Pushtimargiya Vaishnavas. You should perform their seva according to the traditions of the Pushtimarg.” Then Shri Gusainji gave them the text Sarvottam Stotra composed by Himself and instructed them, “By reciting this, one receives the fruit of reciting the Vedas, Puranas, Shrimad Bhagavatam, Gita, and all the shastras. Understand these two things as the fruit of the Pushtimarg. Through them you shall always experience the Pushtimarg.” Then with immense love, Shri Gusainji ceremonially established Shri Madanmohanji together with Shri Swaminiji for them.

Afterwards Shri Gusainji went for His meal. When He had finished eating, He placed before the husband and wife the leaf-plates containing His own remnants. Both husband and wife then honored Mahaprasad. Later Shri Gusainji returned to His meeting place and sat upon the gadi and cushion. Then the husband and wife came before Shri Gusainji after honoring Mahaprasad and offered obeisance. Shri Gusainji became pleased with both of them and from His own lotus mouth gave them His chewed tambul remnants. Through this, the principles of the Pushtimarg became firmly established within their hearts. For four more days the husband and wife remained in Gokul. Afterwards Shri Gusainji departed for Shrinathji Temple. The husband and wife also went there together with Shri Gusainji.

There they had darshan of Shri Govardhannathji. By the grace of Shri Gusainji, the husband and wife received darshan of Shri Govardhannathji together with His divine lila. They remained at Shrinathji Dwar for five nights. Afterwards Shri Gusainji returned to Gokul, and the husband and wife returned there with Him. Then both husband and wife reflected within themselves, “Now we should return to Agra. It is not proper to daily take Mahaprasad from Shri Gusainji’s household.” Therefore the next morning the Brahmin and Brahmani humbly prayed before Shri Gusainji, “Maharaj! Without the company of Vaishnavas, how shall our understanding remain firm? We are now thinking of returning to Agra. What is your command?”

Hearing this, Shri Gusainji became pleased and said, “In Agra there is Santdasji, sevak of Shri Acharyaji. Daily keep his association. And Chacha Harivanshji shall go with you. Ask him about everything. After taking Rajbhog darshan, then depart.” Then the husband and wife offered obeisance to Shri Gusainji and bathed. After Mangala arti they took darshan. At that time Shri Gusainji instructed them, “Today you should take darshan of the Palna.” Thus both husband and wife obeyed Shri Gusainji’s command and sat in the Jagmohan hall. When the time for Palna darshan arrived, Shri Gusainji called them inside.

The husband and wife entered and took darshan of the cradle ceremony. They received complete darshan of the lila of Nandalaya, and through this they experienced supreme bliss. Afterwards the Rajbhog time arrived. The bhog was completed and they took darshan of the Rajbhog arti. Then the husband and wife returned and sat in the meeting place.

Later Shri Gusainji completed the anusar of Shri Navneetpriyaji and returned to His meeting place. Then the husband and wife prepared to depart, requested permission, and offered obeisance. Shri Gusainji instructed them, “Take Mahaprasad before leaving.” Afterwards Shri Gusainji went for His meal. Having finished eating, He personally placed before them two leaf-plates containing His remnants. Then Shri Gusainji returned to His meeting place, sat upon the gadi and cushion, and took tambul. After that, Shri Gusainji instructed the husband and wife, “The leaf-plates of Mahaprasad have been placed there. Both of you go and honor them.” Then both husband and wife went and honored Mahaprasad. Afterwards they again came before Shri Gusainji. Shri Gusainji mercifully gave both of them His chewed tambul remnants.

Then both husband and wife, filled with immense love, offered obeisance to Shri Gusainji. Then Shri Gusainji instructed them, “Perform Bhagavad-seva with deep affection and proper discipline. Likewise remain obedient to Santdasji. And regularly recite the Sarvottam Stotra as much as possible.” In this way Shri Gusainji bestowed teachings upon both of them with supreme grace.

Then both husband and wife, overwhelmed with love, fell at the lotus feet of Shri Gusainji. Afterwards they said, “Maharaj! We are ignorant souls and know nothing. By taking refuge in Your lotus feet, we have attained every treasure. And by Your grace, even more shall yet be attained.” Hearing such humble words from them, Shri Gusainji called Chacha Harivanshji. Then He said to Chachaji, “Go with these Vaishnavas to Agra. The task for which you had originally gone there was not completed because you returned with them. Therefore go to Agra and remain for one month at the house of Santdasji Vaishnava.

These two have only just become Vaishnavas. Teach them properly and explain the principles of the path. Afterwards bring the materials suitable for Janmashtami — garments, decorations, and all required items.” Then Chacha Harivanshji offered obeisance to Shri Gusainji. The four Vaishnavas accompanying him also offered obeisance. Then Chachaji made preparations to depart. Afterwards the husband and wife repeatedly bowed at the lotus feet of Shri Gusainji and took

leave. At that moment Shri Gusainji's heart became filled with emotion. He thought, "Such love these Vaishnavas have for Me. Yet what can be done? Without giving permission, they cannot properly leave. Therefore I will send them forth."

Afterwards Harivanshji, together with the four Vaishnavas and the husband and wife, departed for Agra. Along the way they became immersed in waves of divine rasa through continuous Bhagavad-varta. In this manner, while discussing Bhagavad-varta, they reached Agra in five days. Then Harivanshji said to the husband and wife, "Now we shall stay at the house of Santdasji. You may return to your own home." Then the husband and wife humbly prayed to Harivanshji, "Maharaj! Please bestow mercy upon us. By your grace we have attained the lotus feet of Shri Gusainji.

But we still do not know the proper practices of the Pushtimarg. Therefore kindly come to our house. Please teach us all the procedures of seva — the khaasa maryada, every type of service, and all the proper methods. We shall act exactly as you instruct us. Therefore please remain at our home for two or four days, and afterwards go to the house of Santdasji." Seeing the humility of both husband and wife, Chachaji became greatly pleased. Then Harivanshji went to the Brahmin's house. As soon as he arrived, the entire house was freshly plastered and purified. All old clay vessels were discarded and replaced with new ones. Fresh water was drawn and purified arrangements were made.

Brass and bronze vessels were exchanged for new ones. Fresh grain was stored in untouched clay pots. Then separate arrangements were established for sakhadi and ansakhadi cooking, for the hearth, the sanctified cooking area, and the temple space. There Shri Thakurji was ceremonially established. That day Harivanshji himself cooked. After the preparations were completed, bhog was offered to Shri Madanmohanji. When the proper time came and the bhog was completed, Rajbhog arti was performed, followed by anusar.

Afterwards Harivanshji, the four accompanying Vaishnavas, and the husband and wife all honored Mahaprasad together. Then arrangements were made for the throne, wooden platforms, toys, pichwais, decorations, and garments. Thereafter Harivanshji instructed the husband and wife in every aspect of seva from Utthapan all the way through Shayan. For five days Harivanshji taught them the complete procedures of seva. Afterwards Harivanshji went to the house of Santdasji. Santdasji became greatly pleased.

Every night Bhagavad-varta was regularly held at Santdasji's house. The husband and wife would first complete the Shayan seva and anusar of Shri Madanmohanji and then come there after finishing their daily practices. Then Shri Madanmohanji began granting personal experiences to the husband, accepting whatever he lovingly requested. In this way, by the grace of Harivanshji and by the grace of Shri Gusainji, divine realization began arising within the husband and wife.

Prasang 2 – The Doubt About the Divine Forms

After some time, one day a doubt arose in the mind of the Brahmani: "How did Shri Madanmohanji manifest from the Shaligram? And how did Shri Swaminiji manifest from the goddess murti?" Then the woman asked her husband about this. The Brahmin replied to his wife, "Chacha Harivanshji is a supreme Bhagavadiya. We shall ask him, and then this doubt will be removed." That night, both husband and wife came to the house of Santdasji. By then Chachaji and Santdasji had completed their Bhagavad-varta.

Then the Brahmin asked Chacha Harivanshji, "Maharaj! Formerly in our home there was only the Shaligram and the goddess murti. But when Shri Gusainji gave them Panchamrit bath, Shri Madanmohanji manifested from the Shaligram, and Shri Swaminiji manifested from the goddess. What is the reason for this?" Then Chacha Harivanshji explained to the Brahmin: "The Shaligram is the form of Akshar Brahman. Within Akshar resides the Purushottam known through worldly and Vedic understanding. And within that Purushottam known through worldly and Vedic understanding resides the transcendental Pushti Purna Purushottam, beyond both worldly and Vedic comprehension.

Shri Gusainji is directly related to that supreme Purushottam. Therefore, through the touch of His lotus hands, the rasa-filled Purushottam manifested, and thus Shri Madanmohanji appeared. And the goddess is a divine power, all goddesses being portions of Lakshmi. Therefore, through the touch of Shri Gusainji's lotus hands, Shri Swaminiji manifested from the goddess. Thus, by the grace of Shri Gusainji, you have received such a divine treasure. Therefore remain alert and perform seva with loving affection." Hearing this, both husband and wife offered obeisance to Chachaji and became greatly pleased within their hearts.

After this, both husband and wife performed Bhagavad-seva with deep loving affection. In the mood of devotional separation, they remained absorbed all eight watches of the day and night. In this manner Chacha Harivanshji remained in Agra for one month. Afterwards, taking affectionate leave from Santdasji, he then came to bid farewell to the husband and wife. Then both of them offered great praise to Chachaji, saying, “Maharaj! By Your mercy You have shown compassion upon people like us who were deeply fallen into this terrible worldly existence. Such grace cannot be adequately described.”

In this manner they offered many humble prayers and, according to their capacity, both husband and wife separately presented their own offerings. Then they said to Chachaji, “Please consider us your servants and quickly grant us your darshan again. Also offer our obeisance to Shri Gusainji, to all the Laljis, and to all the daughters and daughters-in-law there. And offer Bhagavad remembrance to all the Vaishnavas on our behalf.” Hearing the words of the husband and wife, Chachaji became greatly pleased within his heart. Afterwards both husband and wife accompanied Chachaji for some distance. Then Chachaji gently consoled them and sent them back home. Afterwards Chachaji returned to Gokul and offered obeisance to Shri Gusainji. Then he presented before Shri Gusainji the offerings and obeisance sent by the Brahmin and Brahmani.

Shri Gusainji asked Harivanshji, “Are those two Vaishnavas well?” Then Chachaji narrated all their news and praised them greatly, saying, “Both of them possess immense loving devotion.” Then Shri Gusainji said, “Divine rasa quickly settles within a pure vessel. They came into refuge with understanding of the divine greatness; therefore their spiritual attainment occurred quickly.” Thus spoke Shri Gusainji.

Those husband and wife were such greatly blessed devotees and recipients of Shri Gusainji’s grace that their account has no limit — how far then can it be described?

Varta 149 - The Daughter-in-law of a Banker's

Son from Surat

Now the account of a banker who was a sevak of Shri Gusainji, his son, and his daughter-in-law who lived in Surat is being told — the inner sentiment of this account is explained below.

Bhav Prakash (Revealing the Sentiment): That daughter-in-law is a tamas devotee. In the divine play her name is Navodha. Her form is extremely beautiful. She is exceedingly clever. She is an intimate sakhi of Shri Chandravaliji. She manifested from Kamala. Therefore her sentiments are of that nature.

Prasang 1 – The Clever Daughter-in-law of the Banker

That banker lived in Surat. His son's wife was extremely beautiful. She was lovely and in the freshness of youth. Once, after bathing she was drying her hair in the courtyard behind her house. At that same time, a servant of a mlechchha king was passing by on horseback to give water from the Tapi river to his horse. From atop the horse, his eyes fell upon that woman. Immediately he spurred the horse forward. The horse leapt over the courtyard wall and came to stand near that woman. Then he dismounted from the horse and caught hold of her hand.

That woman became startled. But she was extremely clever. So she thought within herself, "At this moment there is no one here, and this situation has already become improper. If I cry out now, people will gather. Then throughout society it will become famous that the daughter-in-law of a banker's son has been involved in such a matter. People are wicked by nature. But the Lord knows the truth of my heart." Thinking in this way, she said to that Turk, "Leave my hand. Whatever you say, I will do." Then the Turk became pleased and released her hand. At that very moment she struck him with a powerful slap across his face and ran into the house. She shut the doors tightly from inside.

That Turk felt immense humiliation. He said, “See, a mere woman has slapped me. Shame upon my life!” Then he thought, “There is no purpose in staying here now.” So he spurred his horse and rode away. After watering the horse, he returned home. There he thought, “Only when I make that woman my slave will my honor be restored.” With this intention he resigned from the royal service. He informed the court, “I am now going back to my homeland.” Then he collected whatever wealth was due to him from his employment and returned to his own house.

After that, every day he would wander around the neighborhood of that woman’s house. An old woman used to go daily to that house. She bathed the daughter-in-law, braided her hair, and performed such services. Seeing that old woman constantly coming and going, the Turk went to her house and addressed her affectionately as “Mother.” Then he asked her for water, saying, “Mother, will you give me a little water to drink?” She gave him water. He then took out one rupee and placed it in her hand. The old woman became very pleased. After that he sat there for some time. The old woman treated him respectfully and gave him a seat. Then he said, “I am hungry.”

So the old woman prepared food and served him. After eating, he gave her two more rupees. Thereafter he began visiting the old woman’s house daily. He would sit there, converse with her, ask about her well-being, eat and drink there, and each day give her one rupee. Then he asked the old woman, “Where do you go every day?” The old woman replied, “I go to the house of a certain banker. I bathe his son’s wife daily and braid her hair. In return she gives me some grain, and by that I sustain myself.” Then the Turk asked the banker’s name. After that he described the woman, saying, “That fair woman of such-and-such age, with such a face and such beauty — what is her name?”

The old woman told him and said, “She is the daughter-in-law of that banker’s son.” Then she spoke the woman’s name. The Turk wrote everything down. After that he daily asked the old woman for the names of two or four relatives connected to that woman. The old woman said, “I do not know.” Then the Turk said, “Today go and ask.” So every day the old woman would ask the woman, “What is your father’s name? What is your grandfather’s name?”

The woman would tell her. Then the old woman would report these names to the Turk, and he would write them down. In this manner, day by day, he recorded names until he had written down the names of seven generations from the husband’s side and seven generations from the father’s side. Then he searched the nearby villages and found

the daughter of a prostitute who was of the same age and resembled the banker's daughter-in-law in appearance. He gave her some money and brought her with him.

Afterward he taught her all those names and trained her carefully. Then he dressed her in clothes exactly like those worn by the banker's daughter-in-law and adorned her according to her style. He had already learned from the old woman that the real woman had a black mole upon her chin. So he made a similar mole with ink upon this girl's chin. He trained her thoroughly and instructed her, "Speak in the royal court exactly in this manner. Say precisely these words." Then he stationed that prostitute's daughter behind the banker's house and told her, "Men from the royal court will come to summon you. Go along with them. When they question you, answer exactly as I have taught you."

Having instructed her thus, the Turk went to the royal court and cried out before the ruler, "My lord! I have relations with the daughter-in-law of a certain banker. She has lived with me. Now I am saying that I wish to return to my homeland, and she says she will go with me. She is greatly attached to me. But who knows what may happen tomorrow? Women cannot be trusted. Therefore send soldiers to summon her and question her. Let a written decree of the court be prepared for me. Then you may take whatever court fee is due from me."

The governor asked, "Where is she?" The Turk replied, "She is at her house. Send men to summon her. When she comes, question her and prepare the written declaration." Then the governor sent men to summon her. The Turk told those men, "Behind the house of that banker stands his daughter-in-law. Bring her." The men went to summon her. That woman was indeed standing there. They said to her, "You are being summoned to the royal court." So she came and stood in the court. Then the governor asked, "Are you willing to go with this man?" That woman replied, "Yes, I am willing to go with him. I have been with him for the past two years. I have already lived with him. Now I shall go with him."

Then the governor told the court scribe, "Write down her name, the names of all her family members, and all identifying marks on her body." The Turk then said to the scribe, "Prepare the written declaration for me." After that they wrote down all her names and family lineage — seven generations from her father's side and seven generations from her husband's side. They also wrote all the identifying marks upon her body according to the words spoken by

that woman. Then testimony was taken from all the people in the court and from respectable citizens. The royal seal was affixed. After preparing the document, they handed it to the Turk and dismissed him. Then he returned to his camp and escorted the prostitute's daughter back to her village. He gave her the money he had promised.

After four or five days had passed, he again went to the royal court and cried out, "My lord! That woman has now returned to the banker's house. After speaking with me she changed her mind. Now she says she will never come with me. She lived with me, ate with me, drank water with me, and after staying with me returned to her house. She consumed my wealth and caused me to spend so much money in the royal court. Therefore give me justice. Otherwise I shall die and place the blame for my death upon your head." Then the governor sent men to summon the banker.

When the banker arrived, the governor took him aside privately and explained the entire matter. He showed him the written declaration and said, "Do you not know what goes on in your own house? What is this? Well, what has happened has happened. But if you are wise, do not keep that woman in your home. She has already lived with another man. She came here and confessed everything herself. Therefore hand her over to this Turk. That alone is for your good." The banker replied, "Let me first go home and ask. Then I will speak further. I do not believe this matter to be true."

The governor said, "How can you now investigate? She herself came to the royal court and had this written declaration prepared. Women cannot be trusted. Therefore, how can we release her now? We shall certainly hand her over to him. Afterward, if you agree or disagree, that is your affair." Saying this, the governor instructed four of his men, "Go with this banker. If his son's wife comes willingly when you speak to her, then good. Otherwise force your way into the house, seize her by the hair, and bring her here." Then the banker returned home with those men and told everyone the whole matter.

But that woman said, "I have never even stepped outside the house. Ask the women of the household and the people of the house. I know nothing at all about this matter." All the women of the house also said, "She never goes outside the house. She remains seated among us at all times." Even so, the king's men would not believe them. They said, "We ourselves summoned her from behind your house and brought her away. She herself had the declaration written. Therefore we will not leave without taking her. Such is our master's command." Saying this, they forced their way into the house, seized that woman

by the hair, and dragged her.

Then that woman wept bitterly and lamented greatly. But no one listened to her. They began taking her to the royal court. Then she said to her father-in-law, “Very well! Come with me to the royal court. Also summon my father. All of you stand nearby. Afterward you shall hear my answer. Then whatever you say, I shall do.” After that they brought her to the royal court and made her stand there. She did not maintain any veil or modest reserve there. Whatever they asked, she answered. Then the Turk said, “Why is this woman now creating such a disturbance? There is no escape now. She has no understanding. There are so many witnesses. Such a written declaration has been prepared.”

After that the written document was read aloud, along with the names of the men and all the marks upon her body. Then the woman said, “I know nothing at all of how this happened. And where has all this come from?” Saying this, she wept and beat her head. Then all the people in the royal court said, “This woman is lying. Therefore do not believe anything she says. Women cannot be trusted.” Then the governor said, “Hand her over to this Turk. Turn both of them out.”

Then that woman said, “I do not know what divine wrath has arisen or how this written declaration came into being. Surely there is some displeasure of the Lord. Very well, now I have become false in the eyes of everyone. Therefore who will believe my words? But send both of us to Delhi-Agra before the emperor of the earth. Let us go before the Padshah himself. For I truly know nothing and have seen nothing. Nor do I know how this written declaration came to exist. I shall give up my body if necessary. The suffering of some previous birth has come upon me. But I will not allow this man even to touch my body. I shall give up my life instead. This stain upon your honor will remain as long as you live. Therefore come with me. Perhaps within the emperor there is some portion of the Lord, and there this matter may be properly understood, and both your dishonor and mine may be removed.”

After that the banker said to the governor, “Justice will be done before the emperor. Therefore send us to him.” Then the governor and the officials of the court together wrote a letter concerning the Turk and sent them onward. Thus they all departed from there and after some days arrived before the emperor. The emperor investigated the matter carefully and very intelligently. He consulted with the royal officers and deliberated deeply. But still he could understand nothing clearly. Then he asked the woman, “What is this matter?” She replied,

“I know nothing at all. I do not know what calamity this is.” But the Turk showed all the written declarations to everyone. Thus the written evidence appeared true and the woman appeared false. After that the emperor handed the woman over to him. Then the Turk took her and departed.

They crossed over the Yamuna river. The Turk walked ahead while the woman followed behind. As she walked, she continually looked back and wept. She struck her own head with stones until blood flowed. Her sari became soaked with blood. In her mind she meditated upon the Lord. In this condition of anguish she continued onward. At that time there was the Nigambodh Ghat of Shri Yamunaji below the fort. At that very time Shri Gusainji had arrived there and was bathing at Nigambodh Ghat. At that moment the emperor, Birbal, and Raja Todarmal were seated in a jharokha observing the scene. Then Shri Gusainji’s glance fell upon that woman. He turned and looked back at her, and immediately Shri Gusainji recognized, “This is a divine soul.”

There were other people standing there, and Shri Gusainji asked them, “Who is this woman? Why is she weeping? And who is this mlechchha with her?” The people told him the whole account. Just then the emperor said to Raja Todarmal, “Look, we handed this woman over to him, yet some doubt still remains. For she is tormenting her body intensely. She is breaking her head with stones and weeping. Therefore there must be some reason.” Shri Gusainji heard these words.

Then Shri Gusainji looked toward the emperor and said, “What sort of justice have you rendered? That Turk is false, and the woman is truthful. She will give up her life, but she will never allow him to touch her. She is such a chaste and devoted wife. She will die upon your head. Therefore send men immediately and bring both of them back. I shall come and judge this matter.” The emperor became very pleased. He immediately sent four attendants and ordered, “Bring back both the woman and the Turk.”

The attendants hurried after them and brought them both back. They were kept separately and guards were posted over them. Then the emperor humbly requested Shri Gusainji to come. After completing his evening prayers, Shri Gusainji arrived and came where the emperor was seated. The emperor rose and stood before Shri Gusainji with folded hands. Then Shri Gusainji commanded from his lotus mouth, “Be seated.” The emperor sat down.

Afterward Shri Gusainji said to the emperor, “Judge this matter in the following way. Tell some trustworthy man to secretly go and shut himself inside near the Turk tonight and remain awake by our command. The Turk should not know that anyone is awake there. Listen carefully during the night to whatever conversation takes place between these two and remember everything. In the morning come and report all the words before the royal court. Tell him to do this as our service. For the sake of worldly proof, do exactly as I say.” Then the emperor summoned a respectable banker and explained everything to him. That man was a Vaishnava.

After that Shri Gusainji privately summoned the woman and said to her, “Two cages shall be tied separately at this Vaishnava’s doorway for both of you. When everyone has gone to sleep, speak cheerfully with that Turk. He will become very pleased within his mind. Then say to him, ‘Listen! The emperor has now given me to you. That matter is settled. But tell me how you managed to prepare those written declarations. You must tell me this. If I come to know your cleverness and power, then I shall gladly go with you.’ In this way draw out the entire matter from him. By my will he shall reveal everything. The measure of his sin is now complete, therefore it will burst forth. Then in the morning report everything before the royal court. Thus the truth will become evident. You are clever, therefore act accordingly.” After this Shri Gusainji took that woman to the royal court.

Then two cages were brought and each of them was seated separately inside one. The cages were locked. Afterward, in private, that Vaishnava banker was summoned and shown to the emperor. Shri Gusainji instructed him, “Remain awake, and whatever conversation takes place, report it all to us in the morning.” Then both cages were taken and placed at the banker’s doorway. Night came and everyone went to sleep. Then the woman called out to the Turk, “Why are you sleeping? Wake up so that we may speak a little.” The Turk thought, “Today my fortune is great, for this woman herself is speaking to me.”

Then the woman said, “Now the emperor has given me to you. That matter is settled. But there is one thing I ask of you — how did you prepare those written declarations? Tell me that matter. If I understand that such power and cleverness truly belong to you, then I shall know your greatness. Besides, there is no one else here to hear us.” By the Lord’s will his mind became deluded, and thus his sin did not remain hidden.

Then the Turk said, “I shall tell you this matter.” The woman replied,

“Why not tell me now? Here there are only the two of us and no third person. If I understand your power, then I shall gladly go with you.” Then the Turk said, “Do you remember that day when you slapped me and ran into your house? Behind your house you were drying your hair when my eyes fell upon you. I spurred my horse and entered there. I dismounted and seized your hand. Then you became aware.” The woman replied, “Yes, now I remember. But I slapped you only so that you would remember it. And indeed, you acted skillfully.”

Then she asked further, “What means did you use afterward?” The Turk replied, “At that very moment I felt deeply humiliated. I thought, ‘See, a mere woman has slapped me. My life is worthless now.’ Therefore I devised this plan.” Then the woman said, “How did you obtain so many names from me? How did you write them down? And how did all these written declarations come into existence? Tell me everything.” Then the Turk replied, “That old woman who used to come to your house — I became acquainted with her. She would ask you for the names and then come and tell them to me, and I kept writing them down. I addressed her as ‘Mother’ and also gave her money. Afterward I carried out the entire scheme.”

Then the Turk explained in full detail how he had brought the prostitute’s daughter and trained her. As he continued telling the entire story, the Vaishnava banker who was guarding nearby coughed. Then the woman said, “If you are listening, then remember everything.” The banker replied, “I have heard everything and remember it all. Therefore do not worry about anything now. The Lord Himself has looked upon you.” As soon as the Turk heard this, his very life spirit seemed to leave him. He thought within himself, “What has happened now?” After a short while dawn arrived.

Then Shri Gusainji quickly completed his morning cleansing and came to the royal court. The emperor honored him greatly. Then both cages were opened and the two were brought forth. Afterward the Vaishnava at whose doorway the cages had been tied was summoned. Then Shri Gusainji sent men to summon the woman’s father and father-in-law. After that the chief ministers Raja Todarmal, Birbal, and all the other officials were summoned, and the entire assembly was convened. Then Shri Gusainji said to the emperor, “Now ask this banker what conversation took place during the night.”

Then the emperor said, “Sethji, what conversation occurred between these two in the cages? Tell us everything you heard.” Then the banker replied, “I heard the entire matter in full. This woman is truthful, while that Turk is greatly fallen. But ask the Turk himself

what conversation took place. If he forgets, then I shall speak." Then they questioned the Turk. But no answer emerged from his mouth. Without being struck, he was already dying within the cage. He had become dried up like a dead man.

Then that Vaishnava banker narrated the entire account in detail — how the Turk had entered the courtyard and seized her hand, how the woman freed herself and slapped him, all the dealings with the old woman, how he obtained the names and identifying marks of her body, how he brought the prostitute's daughter and instructed her in everything, how he took that prostitute's daughter to the royal court and had all the documents prepared, how he bribed the court officials, and afterward how he escorted the prostitute's daughter back to her village and gave her money.

After four or five days he again came to the royal court and cried out. All this the Vaishnava banker narrated in full detail. He said, "Everything that this woman spoke, I have now repeated before you. Now you yourselves may discern the truth of this matter." Then the emperor became furious with that Turk and ordered, "Execute him."

But Shri Gusainji said from his lotus mouth to the emperor, "Since I have intervened in this matter, do not kill him now. Also hear one more thing from me. Send a man to summon the governor from that place and also summon that old woman, so that complete proof of this matter may be established before everyone. Let justice be carried out fully. All those who accepted bribes and gave such false judgment should be properly punished. Only then shall I remain satisfied." Then the Turk was placed in prison.

Afterward the emperor praised Shri Gusainji greatly and said, "You have preserved my righteousness. Otherwise the sin of this false judgment and the death of this woman would have fallen upon my head. Therefore you are truly divine. Who except God Himself could render such justice?" Then he sent a messenger at once with the order, "Bring them here immediately." After that Shri Gusainji returned to his camp. Then Shri Gusainji said to that woman, "Go now to your father and father-in-law."

The woman replied, "O Great King of Kings! Where shall I go now? I have no one except you. If I had truly belonged to anyone else, how could they have abandoned me? Therefore now I have no shelter except your lotus feet." Then Shri Gusainji said to her, "You are my daughter. Therefore do not worry about anything now. But do as I say. Return to your home. The Lord Himself has now looked upon you

directly. Everything will now manifest before you. Therefore go home and perform the seva of Shri Thakurji."

After that Shri Gusainji summoned her father and father-in-law and said to them, "This is no ordinary soul. She possesses immense patience and steadfastness. No one has such courage as hers. Therefore explain things gently to her and take her home. Whatever she says, you should do." Then the woman said, "Maharaj! We are not Vaishnavas, and now I shall not go with them." Then they all came before Shri Gusainji, prayed to him, and took shelter in him. Shri Gusainji bestowed his grace upon them and had them perform Atma-Nivedan (complete self-surrender). He accepted the entire household into his refuge. Thus they became Vaishnavas.

Afterward all of them remained there with Shri Gusainji. Then the governor and the old woman arrived there. The emperor summoned Shri Gusainji, and Shri Gusainji came. Afterward the entire assembly gathered. Then the emperor said to Shri Gusainji, "What should now be asked of these people, and what should be done? We shall act according to your command." Then Shri Gusainji said, "Question that old woman about everything." So they questioned the old woman and said, "Speak the complete truth."

Then the old woman narrated everything exactly as it had happened. She said, "I am simple-minded and did not understand any deceit. Whatever this Turk told me, accordingly I would ask that woman for names and then tell them to him. I also described the identifying marks on her body. That is what I did. Now do with me whatever pleases you."

After that they questioned the prostitute. She too explained everything exactly as it had happened. She said, "Just as he instructed me and taught me the names, so I repeated them. This is our occupation — whoever gives us money, we speak according to their wishes and do whatever they ask. Out of greed for wealth, we even surrender such beautiful bodies to others."

Then they questioned the governor and asked him, "Did you render judgment out of greed for money?" The governor replied, "My lord! I could not at all understand this deception." Then Shri Gusainji said, "Then why did you summon her father-in-law afterward? Why did you not first summon her husband's family and question them about what they had to say? Has your authority made you so intoxicated that you render justice in such a manner?" The governor replied, "Indeed, I have erred."

Then Shri Gusainji said, “You have merely erred, but these people lost everything, and this woman nearly lost her life. Such a deed was done.” Then the emperor ordered, “Execute all of them.” But Shri Gusainji said, “Do not act in that way. Do as I say.” Then Shri Gusainji declared, “Fine the old woman financially. Plunder the entire house of the prostitute. Remove this governor from office and appoint another in his place, and confiscate all his wealth, so that no one else may ever render such judgment again. As for that Turk, cut off his nose, seize all his wealth, and then release him.” The emperor carried out everything exactly as Shri Gusainji instructed.

Afterward the emperor tried to offer Shri Gusainji a great amount of wealth and gifts, but Shri Gusainji accepted nothing. Then the emperor humbly prayed many times and said, “I am your servant. Whatever task may ever be fit for me, please graciously command me. Continue to bestow your grace upon me. You have protected the honor of my kingdom and governance. Therefore I am your servant.” After that Shri Gusainji departed from there and proceeded toward Shri Nathji’s temple.

That woman, along with her father and father-in-law, all traveled together with him. They all had darshan of Shri Govardhannathji. Then they performed the parikrama of Vraj. Afterward they stayed in Shri Gokul for some days and listened to the divine discourses from Shri Gusainji’s lotus mouth. Then they asked Shri Gusainji about the path and its practices, and Shri Gusainji mercifully explained everything to them. Afterward that woman humbly requested Shri Gusainji to establish the seva of Lalji for her. Having received the seva, they took leave from Shri Gusainji and all returned to their homeland.

Then Shri Gusainji greatly consoled that woman. He said to her father-in-law and husband, “Listen carefully. Your righteousness and worldly honor have been preserved by this woman. Shri Thakurji Himself could not bear her suffering. Through her greatness, you yourselves have now become Vaishnavas. Therefore do whatever this lady says and in whatever matters she remains pleased. In that alone lies your welfare. She is an extraordinary soul, divine in nature. No one possesses such steadfastness as hers. Even under extreme suffering she maintained patience and never abandoned her dharma. Such a person alone is called truly divine.”

Afterward everyone took leave and returned to their homes. Then they began performing seva exactly according to Shri Gusainji’s commands. They carried out all activities according to his instructions. In a short

time Shri Thakurji began revealing His divine presence to them and fulfilled all the desires of that woman. All the members of the household also began living according to her guidance. Thus, whoever protects their dharma, everything ultimately comes under their control.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a Vaishnava should never abandon patience, no matter what calamity arises. One should understand that the Lord does everything for the good. Therefore one should keep such faith and take shelter only in Him. By doing so, all purposes are fulfilled.

That woman was such a recipient of Shri Gusainji's grace and such a beloved devotee of the Lord — therefore how far can her glories truly be described?

Varta 150 - Uddhav Travadi of Gujarat

Now the account of Uddhav Travadi, a Nagar Brahmin of Gujarat and a sevak of Shri Gusainji, is being told, the inner sentiment of this account is explained below.

Bhav Prakash (Revealing the Sentiment): He is a rajas devotee. In the divine play her name is Renuka. She manifested from Kamala, therefore her sentiments are of that nature.

Prasang 1 – Uddhav Travadi Receives Shri Gusainji's Grace

Once Shri Gusainji had come to Gujarat. At that time he gave the Name to Uddhav Travadi. Afterward Uddhav Travadi remained with Shri Gusainji and became a greatly grace-filled beloved devotee upon whom Shri Gusainji was always pleased. After some days, Uddhav Travadi prayed to Shri Gusainji, "Maharaj! How can one upon whom your grace has fallen maintain any other attachment or relation?" Then Shri Gusainji said, "One in whose heart the divine form has become firmly established can never develop any other attachment." Hearing this, Uddhav Travadi became greatly pleased.

Then Uddhav Travadi again prayed to Shri Gusainji, "Maharaj! Only when your grace becomes manifest upon a soul can it be understood. And when your form becomes firmly established in the heart, then one no longer takes shelter elsewhere. Then it is understood that the form of Shri Acharyaji Mahaprabhu has become established in the soul's heart and the entire path has become revealed." Then Shri Gusainji Himself said from his lotus mouth, "Travadi! It is indeed exactly so."

Prasang 2 – Uddhav Travadi's Vraj Pilgrimage

Again, once Shri Gusainji went to Dwarkaji, and Uddhav Travadi was with him. There they had darshan of Shri Ranchhodji and became greatly pleased. For several days Shri Gusainji continued taking darshan of Shri Ranchhodji. Afterward Shri Gusainji returned to Shri Gokul, and Uddhav Travadi also came there. Shri Gusainji bathed and then entered the temple of Shri Navneetpriyaji. After completing the

seva up to Rajbhog, he came to his sitting place. Then Uddhav Travadi, after having darshan of Shri Navneetpriyaji, came before Shri Gusainji. Shri Gusainji asked him, “Travadi! Did you have darshan of Shri Navneetpriyaji?”

Uddhav Travadi replied, “Maharaj! By your grace I have had darshan. But if you would also grant me darshan of Shri Govardhannathji, it would be exceedingly wonderful.” Afterward Shri Gusainji went for his meal, and a plate of Mahaprasad was served to Travadi. Then immediately Shri Gusainji took Uddhav Travadi along with him to Shri Govardhannathji. After bathing, Shri Gusainji entered the temple of Shri Govardhannathji. They had darshan at the time of Sen Bhog. Then Uddhav Travadi also had darshan. After having darshan he offered dandvat pranam. At that moment Uddhav Travadi completely lost awareness of his physical body.

Then Shri Gusainji gave him the charnamrit of Shri Govardhannathji and restored his awareness. Afterward Shri Gusainji returned to his sitting place, and Uddhav Travadi also came there. Arriving there, he offered dandvat pranam. Then Shri Gusainji narrated the discourse of Shri Subodhini and its commentary. Hearing it, Uddhav Travadi became greatly pleased. Afterward Shri Gusainji went to rest, and Travadi also slept there. The next morning Uddhav Travadi prayed to Shri Gusainji, “Maharaj! If it is your command, I wish to perform the Vraj Parikrama.” Then Shri Gusainji ordered, “The parikrama should certainly be performed.”

Afterward Shri Gusainji sent one Vaishnava along with Uddhav Travadi. He instructed that Vaishnava, “Take this Uddhav Travadi and conduct him on the pilgrimage through Vraj.” Then that Vaishnava and Travadi took leave and departed. First they performed the parikrama of Shri Girirajji. Then after some days they completed the entire eighty-four kos Vraj Parikrama and again had darshan of Shri Govardhannathji. Afterward Uddhav Travadi came before Shri Gusainji, had his darshan, and prayed, “Maharaj! By your grace all my desires have been fulfilled.”

Then Shri Gusainji said from his lotus mouth, “Shri Govardhannathji fulfills the desires of His devotees.” Hearing this, Uddhav Travadi became extremely pleased. Afterward Uddhav Travadi took leave of Shri Gusainji and returned to his homeland.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that when firm faith arises in the forms of Shri Acharyaji and Shri Gusainji, then the entire Pushtimarg becomes fully revealed, and no

other attachment remains.

Such was Uddhav Travadi, a beloved devotee greatly favored by Shri Gusainji. Therefore how far can his glories truly be described?

Varta 151 - Sitabai of Badnagar

Now the account of Sitabai and her mother Achalbai, Nagar Brahmani women of Badnagar and sevakinis of Shri Gusainji, is being told, the inner sentiment of this account is explained below.

Bhav Prakash (Revealing the Sentiment): This Sitabai is a tamas devotee. In the divine play her name is Govarddhani. She has a companion whose name is Shila, and that companion manifested here as her mother. They manifested from Ishwari, therefore their sentiments are of that nature.

She was born in the house of a wealthy Nagar Brahmin in Badnagar. When she became eight years old, she was married to a boy of her own caste. After one month, the boy died from the disease of smallpox. Sitabai did not understand worldly matters at all. She was extremely innocent.

Prasang 1 – Sitabai Receives the Grace of Shri Gusainji

Once Shri Gusainji was traveling to Dwarkaji for the darshan of Shri Ranchhodji. On the way he arrived at Badnagar and established his camp there. At that time Sitabai, the Nagar Brahmani, received the darshan of Shri Gusainji. Having his darshan, she became extremely pleased. At that time many other Vaishnavas were also standing there for Shri Gusainji's darshan. Some were receiving the Name, while others were offering prayers and requests. Sitabai observed all this. Then Sitabai also prayed to Shri Gusainji, "Maharaj! Please make me your sevak." Sitabai's mother was also there with her. Her name was Achalbai. She was very elderly.

Then Shri Gusainji commanded Sitabai, "Both of you go and bathe, then return." So Sitabai and her mother Achalbai both bathed and returned. Then Shri Gusainji bestowed grace upon them and gave them the Name. Afterward her mother sat to receive the Name. Shri Gusainji then uttered the great sentence of the Ashtakshar mantra from his lotus mouth. He repeated the mantra three times. Then that woman said to Shri Gusainji, "Maharaj! I am unable to pronounce such words in this manner." Then Shri Gusainji smiled and said to her, "Do you at least know my name?"

That woman humbly replied to Shri Gusainji, “Maharaj! Yes, this much I do know.” Then Shri Gusainji said, “Then chant my name.” Thus he instructed that woman. Afterward Shri Gusainji explained to all the Vaishnavas, “None of you should remember or chant my name in this manner, because you have been given the gift of the Ashtakshar mantra. Therefore you should chant the Ashtakshar.”

Bhav Prakash (Revealing the Sentiment): By saying this, Shri Gusainji revealed the hidden sacredness of his own name. The name of Shri Gusainji itself is of the nature of supreme fruit. Therefore only the one upon whom he mercifully bestows it receives the qualification to chant that name.

Afterward that woman prayed to Shri Gusainji, “Maharaj! Please have us perform Nivedan (self-surrender), and then establish seva for us.” Then Shri Gusainji mercifully had those women perform Nivedan and established Bhagavat-seva for them. Sitabai built a temple for Shri Thakurji and seated Shri Thakurji upon a throne there. Then she began performing seva properly and beautifully. Shri Gusainji also taught that woman the distinctions between Sakhadi and Ansakhadi preparations. He remained there for some days.

Afterward Shri Gusainji took leave of that woman and proceeded to Shri Dwarkaji. There he had darshan of Shri Ranchhodji. After remaining there for some days, Shri Gusainji returned to Shri Gokul. Then Shri Thakurji began revealing His divine presence to that woman. He would speak with her and ask for whatever He desired. In this way many days passed. Then her mother died. Afterward Sitabai’s body too became detached and weak. Then she also left her body. After some days the Vaishnavas brought this news before Shri Gusainji.

Then Shri Gusainji praised Sitabai greatly and said, “That woman’s nature was extremely pure. She did not understand anything of worldly matters.” Thus Sitabai and her mother were such recipients of Shri Gusainji’s grace and such beloved devotees of the Lord that there is no limit to their account. Therefore how far can it truly be described?

Varta 152 - The Listener and Speaker of Asarva

Now the account of two sevaks of Shri Gusainji, one a listener and one a speaker who lived in Rajnagar Asarva, is being told. The inner sentiment of this account is explained below.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play they are two sakhis of Shri Chandravaliji. Their names are Vachanmadhuri and Shravanmadhuri. The listener is Shravanmadhuri, and the speaker is Vachanmadhuri. They manifested from Ishwari; therefore their sentiments are of that nature.

Both of them were born in merchant families in Rajnagar Asarva. Their homes were near the house of Bhaila Kothari. From childhood the two shared great affection for one another. They always remained together and listened to spiritual discourses and divine talks. Later both were married. After some time the parents of both passed away. Then they began regularly going to the house of Bhaila Kothari. Bhaila Kothari recognized them as divine souls and loved them greatly. Every day he spoke Bhagavad-varta to them. Through this, both developed deep love for the divine form of Shri Gusainji.

Prasang 1 – The Listener and the Speaker of Asarva

Later Shri Gusainji came to Rajnagar Asarva and stayed at the house of Bhaila Kothari. Then through Bhaila Kothari, both of these men became sevaks of Shri Gusainji. They received the Name and performed Nivedan. Later their wives were also made sevaks. Every day both men would go to Bhaila Kothari's house to listen to Bhagavad-varta. After hearing the divine talks there, when they returned home, the two would sit together and discuss whatever they had heard. One would speak while the other listened. After some time both men came to Shri Gokul along with their wives. They had darshan of Shri Gusainji. Then Shri Gusainji asked them, "Vaishnavas, when did you arrive?"

They replied, "By Maharaj's grace we arrived in time for the Rajbhog darshan of Shri Navneetpriyaji." Then Shri Gusainji mercifully told

those Vaishnavas, “Take Mahaprasad here itself.” Afterward Shri Gusainji went for his meal. When everyone had completed their meal, performed achaman, and taken paan, Shri Gusainji sat upon the gadi. Then those Vaishnavas received the remnants of Mahaprasad. After remaining in Shri Gokul for five or seven days, they prayed to Shri Gusainji, “If Maharaj commands, we wish to perform the Vraj pilgrimage.”

Then Shri Gusainji said, “Very well, go and complete it.” Then both performed the Vraj pilgrimage and came to Shri Nathji’s temple. After having darshan of Shri Nathji, they again returned to Shri Gokul. There they had the Sen darshan of Shri Navneetpriyaji. Afterward Shri Gusainji began narrating discourse. These Vaishnavas listened to the words flowing from his lotus mouth. When the discourse was completed, Shri Gusainji asked the two Vaishnavas, “Vaishnavas, when did you arrive?” They replied, “Maharajadhiraj! We came after having the Sen darshan of Shri Navneetpriyaji.”

Then both Vaishnavas rose and returned to their lodging. After staying in Shri Gokul for another five or seven days, the listener and the speaker reflected together, “Let us go to some solitary place in Vraj.” Then both departed from Shri Gokul, while their wives remained there. The listener and the speaker found a beautiful secluded place and sat there. They began discussing Bhagavad-varta. The listener listened while the speaker spoke. Both became completely absorbed in divine rasa. They entirely lost awareness of their physical bodies. No worldly relation or bodily need disturbed them in the slightest. In this way forty days passed.

Then one day some cowherds came there while grazing cows. They said, “These two are great holy men. Look, forty days have passed and they have taken neither food nor water. It would be good if we gave them some milk.” So the cowherds milked their cows into their own vessels and filled a pot with milk, placing it before the two men. Then the Vaishnavas said, “By the Lord’s will this has come before us.” So they offered the milk as bhog and then drank the prasadi milk. Afterward they again resumed Bhagavad-varta. Every day the cowherds continued bringing milk. The two Vaishnavas accepted only that much milk and remained seated discussing Bhagavad-varta. In this manner six months passed.

Then one day, while engaged in Bhagavad-varta, both Vaishnavas left their bodies. Both attained the divine lila of the Lord. Afterward animals and creatures consumed their bodies, and only their bones remained there. Meanwhile their wives were still in Shri Gokul.

Eventually both women went searching for them and arrived at that very place. There they saw the cowherds grazing cows. The Vaishnava women asked them, “Have you seen two Vaishnavas here?” The cowherds replied, “Yes, yes. Two Vaishnavas sat here. We saw them here for six months. Then both left their bodies.”

Hearing this, the wives asked, “Where were they seated?” The cowherds showed them the place. There they saw the bones lying scattered. Then the women said, “Now how shall we know which bones belong to whom?” The listener’s wife said, “I shall recognize my husband’s bones.” The speaker’s wife asked, “How will you recognize them?”

The listener’s wife replied, “My husband was the listener. From hearing Bhagavad-varta, holes formed in his bones.” Then the listener’s wife gathered all the bones that had holes in them, while the speaker’s wife gathered the bones without holes. Afterward they performed the funeral rites for both. Then both women returned to Shri Gokul and remained there. And those two Vaishnavas attained eternal participation in the divine lila.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Vaishnavas should speak and hear Bhagavad-varta in this manner, because Bhagavad-varta itself is of the nature of the divine form. Therefore, when it is held lovingly within the heart, all bodily identification falls away. Such is the nature of Bhagavad-varta.

Thus both the listener and the speaker were such grace-filled beloved devotees of Shri Gusainji. Therefore there is no limit to their account, how far can it truly be described?

Varta 153 - A Kayastha from Agra

Now the sentiment of the account of a Kayastha from Agra, who was a sevak of Shri Gusainji and served as a Diwan under the Suba of Surat, is being told.

Bhav Prakash (Revealing the Sentiment): These are rajasic devotees. In the divine play, her name is Darshanaturi. She is the daughter of the elder Upananda. She is deeply attached to the form of Shri Thakurji. Therefore, Darshanaturi repeatedly comes to the house of Shri Yashodaji for the darshan of Shri Thakurji. But Shri Yashodaji stops her. She says, “Do not come into my temple. You have become mad. Because of this, my child will receive the evil eye.” In this way, Shri Yashodaji does not allow Darshanaturi to have the darshan of Shri Thakurji. She manifested from the divine power itself, therefore she is of the nature of pure devotional sentiment.

Prasang 1 – The Kayastha Diwan of Surat

That Kayastha served as a Diwan under the Suba of Surat. Once, for some work, that Kayastha came to Rajnagar. At that time, Shri Gusainji was residing in Rajnagar. Then this Kayastha received the darshan of Shri Gusainji. He prayed to Shri Gusainji, “Maharaj! Please accept me into your refuge.” Then Shri Gusainji bestowed the Name upon him. Afterward, the Kayastha returned to Surat, and Shri Gusainji proceeded to Braj. Later, the ruler summoned the Suba of Surat. The Suba came before the ruler, and that Kayastha was with the Diwan. After meeting the ruler, they departed and camped at Shri Govardhan.

Then the Suba said, “We shall depart from here during the third watch of the day.” The Kayastha thought within himself, “It would be good if I could have the darshan of Shri Govardhannathji. The departure will only take place during the third watch.” Then the Kayastha came to Gopalpur and had the darshan of Shri Gusainji. By that time, the Rajbhog Aarti of Shri Govardhannathji had already been completed. Then he offered his gift to Shri Gusainji and prayed, “In Rajnagar, I received the Name from you while I was in royal service. From that day until today, I have not received your darshan.”

Then Shri Gusainji asked, “Have you had the darshan of Shri

Govardhannathji?" The Kayastha replied, "Maharaj! In my entire life, I have not received even one darshan." Then Shri Gusainji said, "Now the Rajbhog has already taken place. You may have darshan during the evening Utthapan." The Kayastha replied, "Maharaj! I serve under another's command. We shall depart during the third watch. If I remain today, then I shall have darshan." But he could not say anything more before Shri Gusainji. Afterward, the Kayastha went and met Champabhai Bhandari. He asked the Bhandari, "At what time will the darshan take place?" The Bhandari replied, "When six gharis of the latter part of the day remain, then it will take place."

Then the Kayastha said, "Our Suba will depart during the first watch of the day. If today the darshan takes place before that, then I shall offer twenty-five thousand rupees before Shrinathji, and I shall give ten thousand rupees to you." Then Champabhai came and awakened Shri Gusainji by pressing his lotus feet. Shri Gusainji asked the Bhandari, "Why have you come at this time?" The Bhandari submitted to Shri Gusainji, "Maharaj! The Diwan has come, and he says that if the Utthapan takes place two gharis earlier than usual, he will offer twenty-five thousand rupees."

Then Shri Gusainji said, "He had come to me. He will depart during the first watch of the day." The Bhandari replied, "It would be good if the Utthapan were performed before the first watch." Then Shri Gusainji said, "Very well." The Bhandari came and told the Kayastha, "Shri Gusainji has given permission. Therefore, today the Utthapan will be done early." Afterward, Shri Gusainji awoke two gharis later than usual. Meanwhile, the drums announcing the Suba's departure sounded. Then the Suba ordered his men, "Bring the Diwan." Messengers went to Gopalpur, called him, and brought him back. Then the departure took place.

At that time, the Diwan experienced intense anguish for the darshan of Shri Govardhannathji. On the road, he left his body. Meanwhile, Shri Gusainji bathed and then went up into the temple. Afterward, he had the conch sounded, and the darshan of the Utthapan Bhog took place. Then Shri Gusainji asked the Bhandari, "Call him. Where is that Kayastha?" The Bhandari replied, "Maharaj! His departure has already taken place. And you yourself delayed by two gharis more than usual today." Then Shri Gusainji said, "Should we perform the Utthapan early for the sake of money?" After that, he spoke no further. Later, the darshan of Sandhya Sen took place.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that if one performs Bhagavad-seva for the sake of wealth, then it

becomes an obstacle. The seva becomes sold. Therefore, because of greed for money, one should not awaken the Lord early. Also, Shri Gusainji did not grant this Diwan the darshan of Shri Govardhannathji because he had taken shelter of wealth. He wished to obtain darshan through the power of money. But the Lord is not dependent upon wealth. Therefore, darshan was not granted to him.

The next day, after offering Rajbhog to Shri Govardhannathji, Shri Gusainji went to Govindkund to perform Sandhyavandan. Then he instructed the Bhandari, “Bring two laborers and a spade to Govindkund.” Having said this, he proceeded to Govindkund. Afterward, Champabhai Bhandari brought two laborers and a spade there. By then, Shri Gusainji had completed Sandhya. Then he went into a field and told the laborers, “Dig at this place.” The laborers dug there, and a solid brick of gold emerged. Then Shri Gusainji instructed the Bhandari, “Take as much as you desire.” The Bhandari began to say, “Maharaj! Lakshmi resides at your lotus feet.” Then Shri Gusainji said, “If you wish to take it, then take it now, otherwise you will regret it later.” At that time, the Bhandari remained silent out of hesitation.

Afterward, Shri Gusainji had the laborers cover it again with soil, and he himself returned to the temple. Then the next morning, the Bhandari came very early in the darkness before dawn and dug at that place to see. But there was nothing there. Then the Bhandari began regretting within his mind. He thought, “Had I taken it yesterday, I would have become free from poverty.” Saying this, he continued regretting.

Bhav Prakash (Revealing the Sentiment): In this it is shown that if one remains truthful before the Guru, then the work is accomplished.

That Kayastha was such a recipient of Shri Gusainji’s grace. Therefore, how far can one continue describing his account?

Varta 154 - One Vrajvasi, One Mochi-Baniya, and

One Brahmin

Now the account of three sevaks of Shri Gusainji is told — one Vrajvasi, one Mochi-Baniya, and one Brahmin. Their Varta is spoken as follows.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, the Vrajvasi is Rohit Gop. The Mochi-Baniya is Kalika. And one companion of Kalika is named Sansaya. That Sansaya is manifested here as the Brahmin. They manifested from Sugandhini, therefore this is their emotional form.

Prasang 1 – The Vrajvasi, the Mochi-Baniya, and the

Brahmin Vaishnav

Once Shri Gusainji went to Shri Dwarkaji. A Vrajvasi sevak was with him. They camped in a village. In that village there was a Baniya who sold shoes. People called him Mochi. That Mochi-Baniya had received a boon from a goddess. Whoever he said, “Die,” to, would die. The goddess used to speak with that Mochi. One Vrajvasi went to his shop to wear a pair of shoes. The Mochi fixed the price with him and made him wear the shoes. Meanwhile five or seven customers came there. The Mochi became busy showing them shoes. The Vrajvasi said, “Take your payment.” But the Mochi only kept saying, “I will take it, I will take it,” and did not actually take the money. He continued making others wear shoes.

The Vrajvasi told him two or four times, “Take your payment.” But the Mochi did not listen. Then the Vrajvasi became angry. Wearing the shoes, he kicked the Mochi. The Mochi then said, “Die, die!” But nothing happened. Afterward the Vrajvasi paid the money and returned to the camp. The Mochi got up and went home. There he saw

that the goddess was trembling. The Mochi asked the goddess, “Why are you trembling? Your words did not work.” The goddess replied, “This is a Vaishnav Vrajvasi, a sevak of Shri Gusainji. Curses affect others, but you spoke such words to him, therefore I am trembling.”

Then the Mochi asked, “Is there someone greater than you also?” The goddess replied, “Vaishnavs are greater than me, and Shri Gusainji is greater than the Vaishnavs.” Then the Mochi said, “I will go into his refuge.” Afterward the Mochi came where Shri Gusainji’s camp was. Falling at the feet of that Vrajvasi, he said, “Make me a Vaishnav.” Then the Vrajvasi requested Shri Gusainji, “Maharaj, this Mochi is coming for refuge. Will you accept him?” Shri Gusainji asked, “Are you a Mochi? Do you sell shoes?” The Mochi replied, “Maharaj, I am a Baniya. Selling shoes is only my occupation. Now I will no longer do this business. I will open a cloth shop.” Then Shri Gusainji mercifully gave him the Name.

Afterward the Mochi returned home and sold away all the shoes. Overnight he cleaned and plastered the entire house. In the morning he brought his wife to Shri Gusainji to receive the Name. That day they observed the fast. Afterward they threw the goddess into a pit. The next day Shri Gusainji gave Brahmasambandh to the husband and wife. Then they prayed, “Maharaj, what is your command now?” Shri Gusainji said, “Perform the seva of Shri Thakurji.” Then he instructed one Vrajvasi, “Go to their house and arrange the kitchen, seva, and the proper method of seva.”

The Vrajvasi went there and purified the whole house. He changed all the vessels and explained the arrangements for the water-room and all other procedures. Afterward Shri Gusainji established the seva for them. He stayed in that village for five or seven days and taught them all the methods of seva. Then Shri Gusainji took darshan of Shri Ranchhodji and returned to Vraj. Those husband and wife then began serving very properly. They opened a cloth shop. Every morning the wife prepared the ingredients. The husband performed Mangala and offered the adornments, then went to the shop. The wife offered Shringar Bhog and Rajbhog. At the time of the Rajbhog Aarti, he returned and performed the Rajbhog Aarti. After Anosar he fed the cows and then took Mahaprasad before going back to the shop.

One day a Brahmin Vaishnav came to that village. He passed in front of the Mochi’s shop. Seeing him, the Mochi got up and greeted him. Remembering Shri Krishna, he brought him into the shop and honored him with great devotion. Then he took the Brahmin Vaishnav to his home. After bathing, he performed the Rajbhog Aarti. The Brahmin

Vaishnav took darshan of Shri Thakurji. After Anosar, the Mochi showed him everything in the house. He said, “This is the special kitchen, this is the seva arrangement, this is our separate seva arrangement, and this is Shri Thakurji’s kitchen. This is for Sakhadi, this for Ansakhadi, this is the milk-room.” He showed everything separately. He used to offer prasadi and bhog separately and maintained everything with great purity and brightness.

Seeing such purity, the Brahmin Vaishnav became very pleased. Then the Mochi had him bathe and asked, “If you wish, take ingredients from the milk-room.” At that time the Brahmin Vaishnav completely forgot worldly caste customs. He did not ask about caste. Seeing the purity, he said, “I will take Sakhadi.” The Mochi also did not ask him anything further. Then he lovingly served both Sakhadi and Ansakhadi Mahaprasad properly. After taking betel, the Brahmin Vaishnav went into the village, while the Mochi returned to his shop.

Later another Vaishnav of the village met the Brahmin Vaishnav and remembered Shri Krishna with him. He asked, “When did you arrive?” The Brahmin replied, “I arrived early this morning.” He then asked, “Where are you staying?” The Brahmin answered, “Until now I have been at that Vaishnav’s house.” Then he said, “Come, take Mahaprasad.” The Brahmin replied, “I have already taken Mahaprasad at his house.” Then that Vaishnav said, “You are a Brahmin, but he is a Mochi. He used to do the business of shoes. Now he has become a sevak and has opened a cloth shop.”

Hearing this, doubt and regret arose in the Brahmin’s mind. The moment doubt arose, white leprosy appeared on his forehead. Then he realized, “Because I doubted, this leprosy has appeared.” Afterward he thought, “Now I should go to Shri Gusainji. If he gives grace, then I will be cured.” So the Brahmin Vaishnav came before Shri Gusainji and took his darshan. Then he narrated the entire matter properly before Shri Gusainji. Shri Gusainji said, “Because you doubted, this leprosy appeared. Now perform the Vraj Parikrama. Bathe in all the kunds and apply the dust of every kund upon yourself.”

The Brahmin Vaishnav performed the Vraj pilgrimage and applied the dust from all the kunds. Half of the leprosy disappeared, but half still remained. Then he again came before Shri Gusainji and prayed, “Maharaj, half the leprosy has gone, but half still remains.” Shri Gusainji said, “On the road to Dwarkaji lives the daughter of Haridas. Go to her. She will cure you.”

Then the Vaishnav went to the daughter of Haridas. She respectfully

welcomed him and gave him lodging. Then she asked, “Where have you come from?” He replied, “Shri Gusainji has sent me to you.” Hearing this, she became very pleased and said, “Shri Gusainji has shown great grace.” After Rajbhog Aarti she gave him darshan. Then she told the Vaishnav, “Get up, bathe, and take Mahaprasad.” The Brahmin bathed and came and sat there in a state of purity. Then the daughter of Haridas asked him, “Will you take Sakhadi or Ansakhadi?”

He replied, “I will take Sakhadi.” Then she served him Sakhadi Mahaprasad, which the Brahmin accepted happily. After taking Mahaprasad, the Brahmin sat there. Then the daughter of Haridas asked, “How did your coming about happen?” The Brahmin Vaishnav narrated the entire matter. Then the daughter of Haridas went to her husband Manikchandji and said, “Shri Gusainji has sent him. Therefore he should be cured.” Manikchand said, “Do whatever is necessary for his recovery.” Then the daughter of Haridas said, “Two thousand rupees will be needed so that the Vaishnav may become well.” Manikchand replied, “Very well. Whatever expense is needed, we will do.”

Then the daughter of Haridas said, “Write invitations to all the villages and call all the Vaishnavs.” Manikchand did exactly that. All the Vaishnavs were invited. Flags were raised and pavilions were erected. All the Vaishnavs came and were served Mahaprasad. Then the daughter of Haridas told the Brahmin Vaishnav, “After all the Vaishnavs have finished Mahaprasad, collect a little remnant from everyone into one bowl. Do this for three days. Lift all the leaf-plates and clean everything.” The Brahmin Vaishnav faithfully did exactly that. He collected a little remnant from everyone into one bowl and personally cleaned all the places.

By the second day half the remaining leprosy disappeared. The next day he again did the same, and only one-fourth remained. On the third day he again did it, and then his body became golden-like. Afterward the Brahmin Vaishnav took leave from the daughter of Haridas and returned to Shri Gusainji. He narrated the entire matter before Shri Gusainji and said, “Maharaj, there was great joy there. Thousands of rupees were offered to Shri Govardhannathji. Many offerings were also made for Shri Gusainji, and all were sent here.” Therefore, whatever one does regarding Vaishnavs should be done after thoughtful consideration. And if something is done without thought, then one should not entertain doubt.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is

that one should never maintain caste-consciousness toward Bhagwadiya Vaishnavs. If one does so, it becomes an offense. Therefore Bhagwadiya Vaishnavs should be understood as transcendental in nature.

The Vrajvasi, the Brahmin, and the Mochi — all three are such grace-filled Bhagwadiya devotees of Shri Gusainji. Therefore the depth of their Varta has no limit; how much can possibly be described?

Varta 155 - One Baniya and One Brahmin Who

Removed the Goddess's Temple Doors

Now the account is told of one Baniya and one Brahmin, sevaks of Shri Gusainji, who removed the doors of a goddess's temple. Their inner meaning is explained as follows.

Bhav Prakash (Revealing the Sentiment): These Baniyas are rajasic devotees. In the divine play, this Baniya's name is Rasavesini. Rasavesini has three companions whose names are Sarasasani, Prakasini, and Bilasini.

Sarasasani manifested here as the wife of this Baniya. Prakasini and Bilasini manifested as the Brahmin and Brahmani. Rasavesini manifested from Sugandhini; therefore these are their emotional forms.

Prasang 1 – The Baniya Vaishnav and the Door of the

Goddess

Once Shri Gusainji went to Dwarkaji for the darshan of Shri Ranchhodji. On the way he came to the village of this Baniya and camped there. This Baniya received the darshan of Shri Gusainji. He received the direct darshan of the complete Purushottam. Then this Baniya, along with his wife, came into refuge and received Name-initiation. After praying to Shri Gusainji, he established Shri Thakurji in his home and began performing seva. There were also other Vaishnavs in that village, and daily assemblies of devotees were held there. This husband and wife also began attending to hear Bhagavad-varta. In this way, the Baniya developed very deep affection for Vaishnavs.

Whenever any Vaishnav came to their house, the husband and wife

would insist that the Vaishnav take Mahaprasad first. Whatever remained afterward, they themselves would take; otherwise they would take only what Shri Thakurji had accepted in Sen. If Vaishnavs arrived unexpectedly, they would cook immediately, offer bhog to the swaroop, and serve Mahaprasad to the Vaishnavs. Even if Vaishnavs arrived at midnight after Sen had already been performed, they would still prepare fresh food at that very time, offer bhog to the swaroop, and then serve Mahaprasad to the Vaishnavs.

One day there was heavy rain. All the wood stored outside became wet. Four watches of the night had already passed when suddenly some Vaishnavs arrived. Then the Baniya Vaishnav told his wife, “Bathe and prepare the cooking ingredients.” His wife replied, “All the outside wood has become wet. How can I cook? If you can bring some dry wood from somewhere, then I will prepare the meal.” The Vaishnav replied, “At this hour of the night, from where can I bring wood? Still, you prepare the ingredients and bathe. Make all preparations. I am going.” Then the Vaishnav tucked an axe under his arm and went outside the village.

There stood a temple of a goddess, with two doors fitted on it. The Vaishnav opened the chain, removed one door, broke it apart, tied the pieces in his cloth, and brought them home. He gave the wood to his wife. The wife asked, “At this hour, from where did you bring such dry wood?” The Vaishnav replied, “I removed one of the goddess’s doors, broke it apart, and brought it as firewood. But do not tell anyone.” Then the cooking was prepared. After it was completed, bhog was offered, and the Vaishnavs were served Mahaprasad.

Afterward Bhagavad-varta and kirtan were performed. Then bedding was arranged for the Vaishnavs, they were put to sleep, and the husband and wife themselves also slept. Such was the loving affection this Baniya Vaishnav had for Shri Thakurji and for Vaishnavs. Morning came. The husband and wife bathed for seva, performed Mangala and Shringar, and when the time for Rajbhog came, they offered bhog and performed Aarti. Then the Vaishnavs were served Mahaprasad, after which they themselves took Mahaprasad. Later the visiting Vaishnavs prepared to depart. The Baniya Vaishnav accompanied them respectfully for quite some distance to bid them farewell.

Prasang 2 – The Brahmin and the Goddess’s

Anger

Nearby lived a Brahmin couple who were priests of the goddess. The Brahmin's wife asked the Baniya Vaishnav's wife, "All your outside wood had become wet, yet you prepared food so quickly at night. From where did you bring wood?" The Vaishnav's wife replied, "My husband went and broke off one of the goddess's doors and brought it." The Brahmin's wife said, "That goddess is a living deity. Did she say nothing to you?" The Vaishnav's wife replied, "She said nothing to us."

Now the Brahmin liked to eat hot fresh meals twice daily and would not eat cold food. One evening, after the Vaishnav had bathed and gone for seva, the Brahmin came and told his wife, "If you bring dry wood, then I will cook." His wife replied, "Night has already fallen. From where can you bring wood now?" Then she said, "Yesterday that Vaishnav broke one of the goddess's doors and brought it. One door still remains. You go and bring it, then cooking can be done." The Brahmin replied, "The goddess will become angry." His wife said, "The goddess is powerless. She will say nothing. She only became favorable to them. Therefore go quickly and bring it."

Then the Brahmin took an axe and went there. He struck the goddess's remaining door once with the axe. Instantly the axe became stuck in the door, and the Brahmin's hands became stuck to the axe. He tried greatly and used many methods, but he could not free himself. Then he began cursing himself in his mind and said, "I listened to my wife's words, and therefore the goddess has become angry with me." As this continued, one watch of the night passed. Meanwhile the Brahmin's wife thought, "The Brahmin went long ago but has not returned. Let me go and see what happened." When she arrived, she saw the Brahmin standing there trapped. She said, "While cutting wood, did you fall asleep?"

The Brahmin replied, "Wretched woman! My fate is ruined because I listened to you. Therefore the goddess became angry with me. My hands are stuck." The Brahmani said, "I will free you." Saying this, she tried to free him, but her own hands also became stuck. Both of them struggled greatly, but they could not free themselves. Then they began praying to the goddess. The goddess spoke, "So, you came to take my door? Now your hands will never be released." The Brahmin replied, "If our hands are not released, we will die of hunger. Then you will incur the sin of killing us."

The goddess said, "You must make new doors for my temple, and

every day you must carry two bundles of wood to the house of that Vaishnav." The Brahmin replied, "We will do exactly that. But Mother, somehow release our hands." The goddess said, "Your hands will only be released after I thoroughly disgrace you. Why? So that no one else will do such a thing again." As this continued, morning arrived. All the villagers came. The king also came. Everyone began laughing and saying, "He came to take the goddess's door! One person already took one and the goddess said nothing. Today this one came for the second door. Now take it!"

People also mocked the Brahmin's wife, saying, "Now free your husband's hands! See the power of the goddess!" In this way the Brahmin was thoroughly humiliated the entire day. He stood there with bowed head, listening silently while everyone said whatever they wished. Night came and all the people departed. Then the Brahmin again prayed to the goddess. The goddess said, "First make proper doors for my temple. Then daily deliver two bundles of wood to that Vaishnav's house. Otherwise I will take a sword and cut off both your heads."

The Brahmin became frightened. Then their hands were released, and they returned home. Afterward the Brahmin had new doors made for the goddess's temple and daily delivered two bundles of wood to the Baniya Vaishnav's house. After some days, the Vaishnav said, "Now the whole house is filled with wood. There is no place left to store it. Therefore do not bring any more." The Brahmin folded his hands and said, "If I stop bringing wood, the goddess will kill me." Then the Vaishnav said, "You merely imitated what you saw, and therefore you suffered so much. Now see the glory of Shri Gusainji." Then the Brahmin said, "Please show mercy and make me also a sevak of Shri Gusainji and a Vaishnav."

The Vaishnav replied, "Both of you should go together to Shri Gokul, receive Name-initiation and surrender from Shri Gusainji, and bring back seva of Shri Thakurji." The Brahmin said, "The goddess will not leave us alone." The Vaishnav replied, "I will go and speak to the goddess." Then the Vaishnav went and said to the goddess, "We already have plenty of wood now. Please do not trouble the Brahmin anymore." The goddess replied, "So now you will not take my doors again?" The Vaishnav said, "No, not anymore. And now he will become a Vaishnav." Then the goddess said, "Now I will say nothing."

The Vaishnav returned and told the Brahmin, "The goddess has said she will no longer trouble you. Therefore now go to Shri Gokul, receive Name-initiation and surrender from Shri Gusainji, perform the

Vraj pilgrimage, take darshan of Shri Govardhannathji, and then after requesting Shri Gusainji, establish seva and return here with his permission." Then the Brahmin husband and wife came to Shri Gokul and took darshan of Shri Gusainji. Shri Gusainji said, "You are priests of the goddess. Therefore observe the fast tomorrow. The day after, bathe in Shri Yamunaji and come in a state of purity." The two of them observed the fast. Then after bathing in Shri Yamunaji, both came in purity and stood before Shri Gusainji. Shri Gusainji mercifully granted surrender to both of them.

Then they took permission, performed the Vraj pilgrimage, and took darshan of Shri Govardhannathji. Again they came before Shri Gusainji and prayed, "Maharaj, what is your command now?" Shri Gusainji said, "Perform the seva of Shri Thakurji." Then Shri Gusainji established seva with sacred garments for them. Afterward the Brahmin Vaishnav prayed to Shri Gusainji, "Maharaj…" "I do not know anything about the proper methods and ways of seva." Then Shri Gusainji said, "That Vaishnav will teach you everything." After taking leave from Shri Gusainji, the Brahmin husband and wife returned to their home.

The Baniya Vaishnav greeted them with Shri Krishna remembrance and became very pleased. Then that Baniya Vaishnav taught them all the methods and procedures of seva. After that, the Brahmin husband and wife began performing the seva of Shri Thakurji and serving Vaishnavs very properly. Whenever any Vaishnav came, they honored and respected them and served them Mahaprasad. At night they would engage in Bhagavad-varta. Through the association of that Baniya Vaishnav, the Brahmin husband and wife became excellent Vaishnavs.

Bhav Prakash (Revealing the Sentiment): The intention of this Varta is that whenever a Vaishnav comes to one's home, one should certainly satisfy and serve them in whatever way possible.

And the true nature of a Vaishnav is shown here — that a Vaishnav is supreme above all. Therefore they remain fearless. Even gods and goddesses are afraid of them. That Baniya Vaishnav and that Brahmin Vaishnav were such grace-filled Bhagwadiya devotees of Shri Gusainji. Therefore the depth of their Varta has no limit. How much can possibly be described?

Varta 156 - A vina-player of Shrinathdwar

Now the sentiment of the account of a vina-player, a sevak of Shri Gusainji, who lived at Shrinathji Temple, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a sattvik bhakta. In the divine play, her name is “Veena.” She sings beautifully. Her voice is like the sound of a vina. Therefore Shri Thakurji is exceedingly pleased with her. She manifested from Sugandhini. Therefore this is her devotional form.

He was born in Gopalpur in the house of a Sanadhya Brahmin. From childhood he became a sevak of Shri Gusainji and received the Name. When he was about ten years old, his parents passed away. Then he went to live in Mathura at his maternal grandfather’s house. His grandfather was a vina-player and played the vina extremely well. He taught him to play the vina. Within a few days, he too began playing the vina very beautifully.

When he became about twenty years old, he was married. Then he brought his wife home to Gopalpur. Later sons and daughters were born. Then he became troubled regarding household expenses and food arrangements. Someone said to Shri Gusainji, “Maharaj! That man plays the vina extremely well, and he is also your sevak. But he is a householder, and he has great difficulty maintaining his household.” Then Shri Gusainji called him and said, “You should play the vina before Shrinathji, and you should take your due offering.” Then the vina-player submitted, “Maharaj! This indeed is my own wish as well.”

Prasang 1 – Shrinathji’s Golden Bowl Gift

That vina-player used to play the vina in the presence of Shrinathji. Every morning he played beginning four gharis before the conch-blowing, and after the evening seva he played for four more gharis. He played the vina so beautifully that Shrinathji became delighted and pleased with him. Shri Gusainji also remained very pleased with him.

The vina-player was a householder living with his family. In his home the days of marriage ceremonies arrived. But he had no means of

livelihood and no money at all. From the house of Shrinathji he received only the customary offering and mahaprasad. Before this he would not keep any offering for himself. Whatever small gift he received beyond necessity, he would distribute among the Vaishnavas.

Then the vina-player thought within himself, “Now I should go abroad to Gujarat and bring back some wealth. Then the marriage ceremonies can be performed.” Thus he resolved in his mind to go to a distant land. Then Shrinathji considered, “If this vina-player goes to Gujarat, then who will play the vina? Yet household life cannot continue without wealth.”

So after the evening seva, when everyone had gone to their homes, Shrinathji took a golden bowl and placed it inside the vina, and then He Himself went to rest. Later, when morning came, the vina-player arrived and began to play the vina. Then he saw that inside it lay a golden bowl. The vina-player thought, “This is Shrinathji’s bowl.”

After that, when Shri Gusainji came upstairs, he had the conch blown and entered within. He saw that the golden bowl was not beside the bed. Then Shri Gusainji thought within himself, “Wherever it may be, it will come back from there.” Afterwards he offered the mangal bhog and sat in the tivari. Then the vina-player brought the bowl and placed it before Shri Gusainji. Shri Gusainji asked, “How did this come to you?” He replied, “Maharaj! It had been placed inside the vina.”

Shri Gusainji was omniscient, so he understood that Shrinathji had become pleased with him and had given it to him. Then Shri Gusainji said to the vina-player, “Shrinathji has given this bowl to you, so you should keep it.” The vina-player replied, “Maharaj! How can I keep Shrinathji’s bowl? It should remain with Shrinathji.” Then Shri Gusainji said, “It is my command that you keep it.” Then the vina-player said, “Maharaj! Since it is your command, I have accepted it. Yet I am your sevak, therefore I offer it back to you.” Saying this, he placed it before him and offered dandavat pranam.

Then Shri Gusainji had it placed properly inside. Afterwards Shri Gusainji understood the vina-player’s thoughts. Then he asked him, “Have you formed the desire to go somewhere?” Then the vina-player replied, “Maharaj! …” Being a householder, he needed wealth for marriage ceremonies. Therefore he had the intention of going to a foreign land. Then Shri Gusainji said, “You intend to go abroad. Do not go abroad. Shrinathji is pleased with you. If you need wealth, it will be given to you from the treasury of Shrinathji.”

Then the vina-player said, “Maharaj! How can I take wealth belonging to Shrinathji?” Then Shri Gusainji said, “Then shall it be given from our own resources?” He replied, “How can I take the wealth of my Guru?” Then Shri Gusainji said, “We shall have it arranged for you through a Vaishnava. But do not go abroad.” Later, a group from Gujarat arrived. Among them was a wealthy Vaishnava merchant. Shri Gusainji instructed him, “This vina-player does not accept the wealth of Shrinathji. Shrinathji gave him a golden bowl, yet he did not keep it. He does not even accept anything from us. Shrinathji is very pleased with him. But he is a householder, and he requires wealth for marriage ceremonies. Therefore he is preparing to go abroad, yet this does not please Shrinathji. So you should give him whatever wealth is needed for the marriage.”

Afterward that merchant gave wealth to the vina-player, and he used it for the marriage ceremonies. Thereafter, whenever marriage ceremonies arose in his home, Shri Gusainji Himself had arrangements made through the Vaishnavas. He never allowed that vina-player to go abroad. Thus Shrinathji Temple and Shri Gusainji always remained pleased with that vina-player.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that the objects which remain near Shrinathji are all of the nature of divine love itself. Therefore a Vaishnava should never regard them with worldly understanding. It is also taught here that a Vaishnava should never accept the wealth belonging to the Deity or to the Guru.

That vina-player was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji’s grace that the extent of his story cannot be reached; so how much can possibly be told?

Varta 157 - Premji Luhana of Halar

Now the sentiment of the account of Premji Luhana, a sevak of Shri Gusainji and resident of Halar, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a rajasic bhakta. In the divine play, her devotional sentiment is “Prem-Prakashika.” She manifested from Sundari; therefore this is his devotional form.

Prasang 1 – Premji Receives Seva

Once a group from Halar came to Shri Gokul. Premji also came with them. He had darshan of Shri Gusainji. Afterward Premji submitted before Shri Gusainji, “Maharaj! Kindly accept me into your refuge.” Then Shri Gusainji mercifully bestowed the Name upon him. On the next day he observed the vow, and Shri Gusainji granted him Brahmasambandha. After that the group departed for the darshan of Shri Govardhannathji. Premji too took permission from Shri Gusainji and went. Thereafter he had darshan of Shri Govardhannathji, and then returned to Shri Gokul with the group.

He stayed there for ten or five days, and afterward the group departed to perform the Braj pilgrimage. Premji also, after taking permission from Shri Gusainji, went with them on the Braj pilgrimage. After some days he completed the entire Braj pilgrimage and returned to Shri Gokul. Then he had darshan of Shri Gusainji. Shri Gusainji asked, “Premji! Have you completed the Braj pilgrimage?” Premji replied, “Maharaj! By your grace I completed the Braj pilgrimage.” Then Premji submitted before Shri Gusainji, “Maharaj! What is your command for me now?” Then Shri Gusainji instructed Premji, “Perform Bhagavad-seva.” Premji submitted, “Maharaj! If the seva be subtle and simple, then I shall perform it.”

Then Shri Gusainji bestowed upon him the seva of garments. He further instructed, “This indeed is subtle and simple, and this indeed is extraordinary. If you can perform adornment, then perform adornment. If not, then simply offer garments and offer bhog.” After that Premji stayed in Shri Gokul for some days and had darshan of all seven svarups. Later, when the group departed, Premji too took leave of Shri Gusainji and returned to his home in Halar. There he began

performing seva very properly. He performed mangala, adornment, and rajbhog, and after completing anosar, if any Vaishnava came, he would serve them a plate of mahaprasad. Afterward he himself would go out to do labor work and earn wages. By the time of utthapan he would return home. In that much time he earned enough for his expenses. Then, after bathing, he performed utthapan-bhog and sen seva, and afterward attended gatherings of Bhagavad-varta. In this manner he performed seva very well.

One day a thought arose in Premji's mind: "In the homes of other Vaishnavas, Shri Thakurji speaks. I had requested Shri Gusainji to bestow simple and ordinary seva upon me. But Shri Gusainji said, 'This itself is subtle and ordinary, and this itself is extraordinary.' Yet Thakurji does not speak at all." Later, at the time of utthapan, after bathing he performed utthapan seva. At that moment he beheld the darshan of the entire circle of cowherd boys. He saw divine forms appearing through every thread of the garments. Upon the whole seat he saw the forms manifest everywhere.

Then he reflected within himself, "The desire that was in my heart has been fulfilled by Shri Gusainji. See — this indeed is extraordinary. And this indeed is ordinary." But then he thought, "How will I ever be able to perform the seva and adornment of so many divine forms?" Afterward he offered bhog. Then he went to remove the bhog, and saw that once again there was only the original garment seva as before. Then Premji said within himself, "Shri Gusainji is supremely compassionate. Whatever heartfelt desire devotees have within their minds, he fulfills." Thereafter Premji continued performing seva very properly with loving devotion. He attended the assemblies of devotees, and Shri Thakurji began revealing His affectionate presence to him.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnava should maintain faith in the words of Shri Gusainji and should perform seva united with loving devotion. Then the Lord, by His grace, reveals His affectionate presence.

That Premji was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 158 - Vrindavandas and Chhabiladas of

Agra

Now the sentiment of the account of Vrindavandas and Chhabiladas of Agra, sevaks of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, Vrindavandas is “Aradhika,” and Chhabiladas is “Prabodhika.” Both manifested from Sundari; therefore these are their devotional forms.

Prasang 1 – Receiving the Name from Shri Gusainji

Vrindavandas and Chhabiladas had great affection for one another. At that time neither of them was yet a sevak, but every night they would go to the house of Santdas to hear Bhagavad-varta in the assembly. One day, during the discourse, the topic arose that one should not accept water from the hands of one who has not received the Name (initiation). Hearing this, Vrindavandas and Chhabiladas reflected, “No Vaishnava will accept water from our hands. Therefore now we must go to Shri Gusainji and receive the Name. Only then should others accept water from us.” Vrindavandas said this.

Then Chhabiladas replied, “How can this be managed? I cannot live without drinking water, and Shri Gokul is one full stage of travel away from here. How will it be possible without water?” Then Vrindavandas said, “You may drink if you wish, but I shall drink water only after receiving the Name.” The next morning both of them departed for Shri Gokul. After the evening seva they arrived there. Shri Gusainji was seated in his bethak. Both of them came and offered dandavat pranam to Shri Gusainji. Then Shri Gusainji asked, “Vrindavandas! When did you arrive?” He replied, “We have just now arrived after having darshan of Raj.”

Afterward both of them submitted, “Raj! We have come to your refuge. Kindly accept us into your shelter and bestow the Name upon

us.” Then Shri Gusainji said, “Tomorrow morning I shall bestow the Name.” Then Chhabiladas submitted before Shri Gusainji, “Maharaj! Vrindavandas has not even taken water. He says, ‘Only after receiving the Name shall I drink water.’ His throat has dried up, and he can hardly even speak. I myself have taken water.” Seeing his burning eagerness and distress, Shri Gusainji said, “Come forward.” Then he bestowed the Name upon both of them. Afterward Shri Gusainji instructed a sevak, “Bring them prasadi water.”

The sevak brought prasadi water. Rose-water had been offered to Shri Navneetpriyaji, and as soon as they drank that prasadi water, they experienced immense joy and cool relief. Afterward Yamunaji water was brought, and both became fully satisfied. Then Shri Gusainji instructed, “Take mahaprasad.”

Vrindavandas replied, “Maharaj! By the water alone my mind has become fully satisfied. After you have taken your meal, we shall slowly partake later.” Afterward Shri Gusainji opened the scripture and narrated katha. Both listened and became exceedingly delighted. Then Shri Gusainji went to take his meal. After he had eaten and returned, plates from his place were served to both of them, and they took mahaprasad. Then a place was shown to them, and both lay down to rest there. In the morning they arose and had darshan of Shri Gusainji. Then Vrindavandas and Chhabiladas submitted before Shri Gusainji, “Maharaj! Kindly perform our nivedan.” Shri Gusainji said, “Observe the fast.”

Then both submitted, “Maharaj! As you command. But, O Master of Grace! One day will pass in between. Therefore, if you would show mercy today itself, it would be best.” Seeing their burning separation and eagerness, Shri Gusainji, being compassionate, granted permission and said, “After having mangala darshan, remain seated here.” Then he instructed a sevak, “At the time of shringar darshan, bathe both of them in the state of purity and then inform me.”

After mangala darshan, Shri Gusainji Himself began adorning Shri Navneetpriyaji. Meanwhile the sevak bathed both of them in purity and seated them. Then, after completing the adornment, Shri Gusainji mercifully performed their nivedan Himself. After offering rajbhog, Shri Gusainji came outside. When the time came, he removed the bhog and performed the rajbhog arati. After anosar, Shri Gusainji came to the bethak. There Vrindavandas and Chhabiladas offered gifts before him. Afterward Shri Gusainji went to dine. When he had finished eating, plates from his place were served to Vrindavandas and Chhabiladas, and both partook of mahaprasad.

Then they submitted before Shri Gusainji, “Maharaj! What is your command for us now?” Shri Gusainji instructed, “Perform seva.” Then Vrindavandas and Chhabiladas submitted, “Maharaj! Kindly bestow Shri Thakurji upon us for seva.” Then Shri Gusainji mercifully bestowed seva upon them and instructed, “Keep the company of Hrishikesh.” They replied, “Raj! Hrishikesh is our uncle.” Then Shri Gusainji said, “In that case your household is one, so he will teach you all the methods and practices of seva.” Afterward both Vrindavandas and Chhabiladas took leave of Shri Gusainji and returned to Agra.

There they told Hrishikesh all the details, saying, “Shri Gusainji has instructed that you teach us all the methods and proper practices of seva.” Then Hrishikesh properly and thoroughly taught them every aspect and method of seva. Thereafter both began performing seva very properly. They performed seva in turns. One day Vrindavandas would perform the adornment, and the next day Chhabiladas would perform it. On the day one performed adornment, the other prepared the ingredients and arrangements. In this way, each tried to surpass the other in ever-fresh arrangements and adornments, performing everything with great enthusiasm and loving competition.

At midday they performed rajbhog arati, offered mahaprasad to the cows, and lovingly served mahaprasad to the Vaishnavas. They had great affection for the Vaishnavas. After taking mahaprasad, they would go out for work and business. Whatever earnings came by the time of utthapan, they would bring home. Then, after bathing and completing seva up to the evening sen seva, the men and women of the household would go to the assembly of Bhagavad-varta. There they listened to the sacred discourses with immense joy. Their throats would become choked with emotion and their bodies thrilled with horripilation. Afterward both returned home discussing the talks together. In this way great divine love arose in both of them.

There are many such accounts of Vrindavandas. Later, on one occasion Shri Gusainji came to Agra and stayed at the house of Rupchandnanda. Then all the Vaishnavas said to Shri Gusainji, “Maharaj! Vrindavandas and Chhabiladas have become your sevaks. Both are extremely expert in preparing the materials and arrangements for Shri Thakurji’s seva. They also possess great love and faith in Bhagavad-varta.” Hearing this, Shri Gusainji became greatly pleased, and he always remained pleased with them.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that a Vaishnava should possess firm resolve. The true form of Bhagavad-seva is also explained — that every day one should perform

ever-fresh arrangements and adornments with enthusiasm.

Thus Vrindavandas and Chhabiladas were such greatly blessed Bhagavadiyas and recipients of Shri Gusainji's grace that the limit of their stories cannot be reached; so how much can possibly be told?

Varta 159 - A Brahmin husband and wife from

Gujarat

Now the sentiment of the account of a Brahmin husband and wife from Gujarat, sevaks of Shri Gusainji — in which the woman went to take wealth from beneath a tree — is being described.

Bhav Prakash (Revealing the Sentiment): Both of these are sattvik devotees. In the divine play, their names are “Kalasika” and “Karnika.” The woman is the manifestation of Kalasika, and the man should be understood as the manifestation of Karnika. Both manifested from Sundari; therefore these are their devotional forms.

Both were born in Gujarat in a Brahmin family. They were married, and afterward the parents of both passed away. At that time they were about twenty-five to thirty years old. Then both reflected together, “Let us go and have darshan of Kashi Vishveshwar.” Afterward both departed from Gujarat for the darshan of Kashi Vishveshwar. After some days they arrived in Kashi. At that time Shri Gusainji Himself was residing there. In front of the temple of Vishveshwarji, he was engaged in scriptural discussion with Mayavadis. There the husband and wife had darshan of Shri Gusainji Himself. His darshan was extraordinarily divine.

Then the thought arose in both their hearts, “It would be wonderful if we became his sevaks.” After Shri Gusainji defeated the Mayavadis into silence, he went to the residence of Seth Purushottamdas. Both the husband and wife also went there along with Shri Gusainji. Then the husband submitted, “Maharaj! Kindly make us your sevaks. We have come into your refuge.” Shri Gusainji smilingly replied, “Brahmin! Have you not come for the darshan of Vishveshwarji? Why then have you not taken darshan?” The husband replied, “Maharaj! After having your darshan, whose darshan remains for us to seek now? Therefore kindly accept us quickly into your refuge.”

Seeing their eagerness, Shri Gusainji bestowed the Name upon both of them and made them sevaks. The next day he performed their nivedan. Then the husband submitted, “Maharaj! What is our duty

now?" Then Shri Gusainji instructed both of them, "Perform Bhagavad-seva united with reverence for the Lord's greatness and with loving devotion." They then submitted, "Maharaj! Kindly explain the true form of seva, then it will be good." Then Shri Gusainji taught them the Sevaphal scripture. After that he explained to them the true nature of seva.

Then the husband submitted, "Maharaj! Kindly bestow a divine form of the Lord upon us, so that we may perform seva." Then Shri Gusainji bestowed upon them a svarup of Lalji and instructed them, "Serve Him with complete detachment from possessions and with supreme loving devotion." Afterward the husband and wife received the divine svarup, took leave of Shri Gusainji, and departed for their homeland. After some days they arrived at their home.

Prasang 1 – The Wealth Beneath the Tree

Both of them performed seva in a spirit of complete detachment from possessions. They served Shri Thakurji with immense loving devotion. Shri Thakurji began revealing affectionate divine experiences to the husband. In this way some time passed. One day the wife had gone to the home of a wealthy merchant, a sevak of Shri Gusainji, for darshan. There she saw immense opulence and grandeur. After seeing this, she returned home and did not bathe for seva. Instead she lay down silently. Then her husband returned from outside and asked her, "Why have you not bathed for seva?"

The wife replied, "Today you yourself do the seva." Then the husband bathed and completed the seva. Afterward he came to his wife and asked, "What has happened to you?" The wife replied, "I will perform seva only when I can do it with grandeur and opulence." Then the husband said, "Very well, then perform it with grandeur." The next morning both husband and wife arose. The husband said to the wife, "Do one task." The wife asked, "What?" The husband said, "About one kos from here there is a tree. Go there and dig beneath it. Wealth will come out from there. Fill a basket with it, bring it back, and perform seva with grandeur."

Then the wife went beneath that tree. Wealth emerged there. She filled a basket with it. Then a voice came from the tree: "Leave something for us also, then take this wealth." The woman asked, "What do you want?" The voice replied, "Leave us the fruit of one water-pot offering, and then take this basket of wealth." The woman replied, "That I will not give." Then the voice said, "If there is excess, you may keep it. If there is deficiency, I shall keep it. Now reflect

within your own mind how many water-pots you have offered.” Then the woman returned home and told her husband everything that had happened.

Then the husband said, “What can be said of the fruit gained by one who offers water-pot seva and serves in complete detachment? The fruit of even one single offering surpasses an Ashvamedha sacrifice. Now you yourself consider — how great is the fruit of the water-pot offering, and how insignificant is this wealth?” After that the woman never again desired wealth. Within her heart she resolved, “I shall continue only filling the water-pot.”

Thus the woman continued to fill the water-pot and perform seva in complete detachment from possessions. Then Shri Thakurji began revealing many divine experiences to them. That husband and wife always performed seva in complete detachment.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that when someone, being humble, detached from possessions, and free from selfish desires, performs Bhagavad-seva, then Shri Thakurji Himself becomes pleased with them. The greatness of the water-pot offering is also shown here — that no other fruit equals it.

Thus that husband and wife were such Bhagavadiya sevaks and recipients of Shri Gusainji’s grace that how much of their story can possibly be told?

Varta 160 - One Bhagavadiya and one Tadrasi

Vaishnava of Gujarat

Now the sentiment of the account of one Bhagavadiya and one Tadrasi Vaishnava from Gujarat, both sevaks of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): Both of these are rajasic devotees. In the divine play their names are “Kamalakshi” and “Hiranakshi.” The Bhagavadiya should be understood as the manifestation of Kamalakshi, and the Tadrasi Vaishnava as Hiranakshi. Both manifested from Madhura; therefore these are their devotional forms.

Prasang 1 – The Mutual Testing of Two Devotees

When Shri Gusainji came to Gujarat, these two became his sevaks. By the grace of Shri Gusainji, Bhagavad-dharma was firmly established within both of them. The Bhagavadiya Vaishnava lived in Rajnagar, and the Tadrasi Vaishnava lived in Dholka. Though they had never met, the Bhagavadiya had a desire within his heart to meet that Tadrasi Vaishnava. At one time the Bhagavadiya Vaishnava’s daughter was to be married. Therefore he wrote invitations to the Vaishnavas, and he also sent one to the Tadrasi Vaishnava, saying, “My daughter’s marriage is taking place. Kindly come.”

That Bhagavadiya husband and wife would complete seva up to rajbhog-arati and daily serve mahaprasad to one or two Vaishnavas. Only afterward would they themselves partake of mahaprasad. Then, after performing seva from utthapan until sen seva, they would put Shri Thakurji to rest. Later Vaishnavas from other villages would come, and they would daily engage in Bhagavad-varta and kirtan. Assemblies were regularly held at their home. At last the marriage days arrived. Early in the morning they arose, completed seva, adornment, and rajbhog, and afterward attended to worldly matters.

Then they invited all the Vaishnavas. Now the Tadrasi Vaishnava had this thought in his mind: “I should test this Bhagavadiya Vaishnava.

Therefore I shall arrive at the exact time of the kanyadan ceremony." Thinking this, he departed from there and sat outside the Bhagavadiya's village with five or seven Vaishnavas who had come with him. He sent one Vaishnava ahead with the instruction, "When the time for kanyadan arrives, inform him that I have come." That Vaishnava went and sat there. Later, when the time for kanyadan came, he announced, "That Tadrasi Vaishnava has arrived." Hearing this, the Bhagavadiya Vaishnava immediately arose. Taking five or seven Vaishnavas with him, he went before the Tadrasi Vaishnava. Remembering Shri Krishna, he joyfully greeted him and respectfully brought him home.

Afterward he arranged baths for them and served mahaprasad to all. He prepared bedding and had everyone rest. Then he himself went to attend the marriage ceremony. At that time the Brahmin priest said, "The auspicious time for the marriage has already passed." The Bhagavadiya Vaishnava replied, "Then find another auspicious time." The priest found another suitable time two gharis later, and at that time the marriage and kanyadan were completed. Then, when six gharis of the night still remained, the husband and wife bathed for seva. The wife prepared all the materials, and the Bhagavadiya Vaishnava adorned Shri Thakurji and arranged rajbhog.

At the proper time he removed the bhog, performed rajbhog-arati, and then gave the Tadrasi Vaishnava darshan of Shri Thakurji. After anosar he had all the Vaishnavas bathed and served mahaprasad to everyone. Then he again began attending to worldly duties. The Tadrasi Vaishnava reflected within himself, "I have tested him in worldly affairs, and he is skillful there. But now I should test him in spiritual matters." Later, when the time for utthapan arrived, the husband and wife bathed and completed seva up to sen seva. Then they fed the Vaishnavas their evening meal and began arranging bedding for them.

At that time the Tadrasi Vaishnava said, "We shall sleep with our heads resting near the threshold of Shri Thakurji's room." The Bhagavadiya Vaishnava prepared bedding there itself. After putting the Vaishnavas to rest, he again went to attend worldly duties. Then, early in the morning, the wife went into the kitchen. The Bhagavadiya Vaishnava himself bathed and, wearing pure untouched garments, came and saw that the Tadrasi Vaishnava was still sleeping. Then he reflected within himself, "How can I awaken this Tadrasi Vaishnava from sleep? If he awakens, then the doors of Shri Thakurji's temple must be opened, but his head rests upon the threshold. How then can I enter the temple?"

Thinking this, he began applying tilak and mudra and then engaged in japa. Now the Tadrasi Vaishnava was actually awake, but because he wished to continue testing him, he pretended to sleep and remained silent. Meanwhile the cooking was completed, and the Bhagavadiya Vaishnava had also completed his japa. Yet he still stood there without waking the Vaishnava, thinking, “This Vaishnava is sleeping. How can I disturb him?” In this way he remained standing for an entire prahar. Then the Tadrasi Vaishnava thought within himself, “This man is truly a complete Bhagavadiya. Now it is time for Shri Thakurji’s daily rajbhog, so I should rise.”

Then the Tadrasi Vaishnava suddenly arose and said, “Have you been standing here?” The Bhagavadiya Vaishnava replied, “I have only just now come after bathing.” Saying this, he put on his dhoti and upper cloth, opened the temple doors, awakened Shri Thakurji, offered mangal-bhog, quickly performed adornment, and arranged rajbhog. At the proper time he removed the bhog, performed arati, completed anosar, had the Vaishnavas bathed, and served mahaprasad to them. Then the Tadrasi Vaishnava reflected within himself, “I have tested him, and he is indeed a complete Bhagavadiya. The marriage has now concluded, so I should return home.”

He then said to the Bhagavadiya Vaishnava, “I have tested you, and there is no doubt that you are truly a Bhagavadiya. Now I shall return home, so kindly grant permission.” The Bhagavadiya Vaishnava replied, “Please remain at my home for two or four more days.” But the Tadrasi Vaishnava answered, “Now I must depart.” Then the husband and wife bid him farewell. They, along with several Vaishnavas, accompanied him for about two kos before returning home. Then the Bhagavadiya Vaishnava reflected within himself, “The Tadrasi Vaishnava has tested me. Now I too shall test him.” After some time, the wife of the Tadrasi Vaishnava passed away.

Then the Tadrasi Vaishnava reflected, “The seva of Shri Thakurji cannot properly continue without two persons. Therefore it would be good to marry again, so that there may be assistance in seva.” In that same village there was a suitable girl. He called a priest and had the marriage arranged. Invitations were written to all the Vaishnavas, including the Bhagavadiya Vaishnava. Then the Bhagavadiya Vaishnava reflected, “Now I shall test this Tadrasi Vaishnava. I shall arrive at the very time when he mounts the wedding horse and departs for the marriage ceremony.” Thinking this, he departed with five or seven Vaishnavas. Just as the Tadrasi Vaishnava mounted the wedding horse, news arrived: “The Bhagavadiya Vaishnava has come.”

Immediately the Tadrasi Vaishnava descended from the horse and went forward to receive him. Remembering Shri Krishna, he respectfully welcomed him and brought him home. Afterward he arranged bathing and meals for the guests, prepared bedding, and had them rest. Only then did he himself go to perform the marriage ceremony. At that time the Brahmin priest said, “The auspicious marriage time has already passed.” The Tadrasi Vaishnava replied, “Then calculate another auspicious time.” Another suitable time was found two gharis later. The marriage was then completed, and afterward he returned home. At that time four gharis of the night still remained.

Then the Tadrasi Vaishnava bathed and began the kitchen seva of Shri Thakurji. He prepared all the ingredients for balbhog, awakened Shri Thakurji, offered mangal-bhog, adorned Him, and arranged rajbhog. Meanwhile the Bhagavadiya Vaishnava completed his bodily duties and cleaned his teeth. Then the Tadrasi Vaishnava had everyone bathed. At the proper time he removed the bhog, performed arati, and gave the Bhagavadiya Vaishnava darshan of Shri Thakurji. After anosar he served mahaprasad to the Vaishnavas. Then the Bhagavadiya Vaishnava reflected within himself, “He is truly a complete Tadrasi Vaishnava. I tested him in worldly matters, but now let me see how he is in spiritual matters.”

Later, at the time of utthapan, the Tadrasi Vaishnava bathed and offered utthapan-bhog, sandhya-bhog, and sen-bhog. After sen-arati he put Shri Thakurji to rest, and then engaged in Bhagavad-varta. The Bhagavadiya Vaishnava also joined in Bhagavad-varta. In this way the discussion continued until morning arrived. Two or four gharis of the day had passed. This became their daily routine. Then the Bhagavadiya Vaishnava reflected, “He is truly a complete Tadrasi Vaishnava. But now Shri Thakurji’s rajbhog time is becoming delayed, for every day rajbhog-arati takes place at this hour. Therefore now we should rise and bathe.”

Then the Tadrasi Vaishnava arose, bathed, awakened Shri Thakurji, offered mangal-bhog, prepared all the ingredients for balbhog, adorned Him, arranged rajbhog, performed arati, completed anosar, had the Vaishnavas bathed, and served mahaprasad to them. Afterward the Bhagavadiya Vaishnava prepared to depart. Then the Tadrasi Vaishnava said, “Please remain at my home for two or four more days.” But he replied, “Now it is best that I depart.” Then they took leave of one another and returned joyfully to their homes. Such was the devotional sentiment these Vaishnavas possessed toward Shri Gusainji, Shri Thakurji, and the Vaishnavas.

Bhav Prakash (Revealing the Sentiment): There is a deep doubt that may arise in this account: one should never test Tadrasi or Bhagavadiya Vaishnavas, for doing so becomes an offense. Shri Acharyaji Himself instructed Kumbhandas and other Vaishnavas in this way. Then why did these two Tadrasi and Bhagavadiya devotees test one another?

The answer is that through the pretext of testing one another, they revealed the true dharma and conduct of Tadrasi and Bhagavadiya Vaishnavas — showing what the qualities of such exalted devotees truly are. This was done so that future generations would not develop pride. But if an ordinary Vaishnava were to test Tadrasi or Bhagavadiya devotees, it would become an obstacle for that person.

These two, however, were extraordinary Vaishnavas, and therefore they enacted these divine pastimes for the instruction of future generations. This is the true sentiment that should be understood. Thus both the Tadrasi and Bhagavadiya devotees were such greatly blessed recipients of Shri Gusainji's grace that the limit of their stories cannot be reached; so how much can possibly be told?

Varta 161 - A Vaishnava who climbed upon Shri

Giriraj

Now the sentiment of the account of a sevak of Shri Gusainji — a Vaishnava whom Shri Gusainji saw climbing upon Shri Giriraj, upon which Shri Gusainji shook his head — is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a tamasic bhakta. In the divine play her name is "Mukta." She manifested from Madhura; therefore this is his devotional form.

He was born in Gujarat in a merchant family. When he was about ten years old, his parents passed away. Later some renunciates came to his village, and he associated with them. After some time those renunciates departed from the village for Kashi, and he also went with them. He arrived in Kashi and stayed there with those renunciates. When he became about twenty-seven years old, a thought arose within him: "I have never seen Mathura and Vrindavan. Therefore it

would be good to undertake the Braj pilgrimage."

So he departed from Kashi and arrived in Mathura. There he bathed at Vishrant Ghat. Afterward he went to Shri Gokul and arrived at Thakurani Ghat. At that time Shri Gusainji Himself was performing sandhyavandan at Thakurani Ghat. This Vaishnava had darshan of him, and as soon as he had darshan, the thought arose within his mind, "It would be wonderful if I became his sevak." Then he submitted, "Maharaj! Kindly accept me into your refuge."

Shri Gusainji replied, "First bathe in Shri Yamunaji." Then he bathed in Shri Yamunaji, and afterward Shri Gusainji mercifully bestowed upon him the Name and performed nivedan for him. After that this Vaishnava stayed in Shri Gokul for some days and had darshan of Shri Gusainji. Then, taking leave of Shri Gusainji, he came to Shri Govardhan and had darshan of Shri Govardhannathji. Afterward he beheld the beauty of Govardhan Mountain, and his mind became attached there. He remained there and went nowhere else.

Prasang 1 – Shri Gusainji Explains the Greatness of

Govardhan

Once Shri Gusainji Himself came to Shrinathji Temple, and many Vaishnavas were present with him. There Shri Gusainji saw this Vaishnava climbing upon the mountain. On the path upward there was cow dung upon both sides of the trail. Therefore that Vaishnava left the path, touched Govardhan with his feet, and climbed upward. Seeing this, Shri Gusainji shook his head. Other Vaishnavas seated nearby asked, "Maharajadhiraj! What is the reason for shaking your head? Please tell us." Then Shri Gusainji Himself said from his holy mouth:

"Shri Govardhan is directly the divine form of Bhagavan, studded with jewel-like splendor. Yet foolish and ignorant people climb upon Shri Giriraj in this manner, and even run about upon Govardhan Mountain. "There is an account in the Brahmavaivarta Purana concerning this." Then Shri Gusainji narrated: "Once Shri Krishnachandraji and Naradaji were seated together. Shri Krishnachandraji said to Narada, 'I am thirsty for water.' "Then Naradaji went to fetch water. Going ahead, he saw a great lake. Beside it sat two boys performing austerities. Nearby there was a huge mountain-like heap of bones.

"Seeing this, Naradaji returned. "Then Shri Thakurji asked, 'Did you not bring water?' "Naradaji narrated the entire matter. Hearing it, Shri Thakurji smiled. "Then Naradaji asked, 'Maharajadhiraj! What is the reason for this? Please explain.' "Then Shri Thakurji Himself said, 'These two are great yogis performing austerities for the darshan of Govardhan Mountain. So many births have passed for them that their accumulated bones have formed this mountain-like heap. When grace is bestowed upon them, then they shall attain darshan. Even now there is delay.

"'Shri Govardhan is the blissful divine form of Bhagavan, filled with all divine pastimes. Such indeed is His nature. Shri Acharyaji Mahaprabhu graciously grants us darshan of Shri Govardhan, yet ordinary souls possess no understanding of this. Therefore I shook my head. Shri Govardhan is Haridasavarya.'" Thus, through the example of this Vaishnava, Shri Gusainji instructed all the Vaishnavas.

Bhav Prakash (Revealing the Sentiment): In this account it is shown

that Govardhan Mountain is supremely divine and extraordinary, because all divine pastimes eternally reside within Him. Therefore He is truly the blissful divine form of Bhagavan Himself.

A Vaishnava should therefore not place his feet upon Him. If one must climb upward for Bhagavad-seva or Bhagavad-darshan, then one should first offer dandavat pranam and afterward proceed only along the pathways, not placing one's feet elsewhere. Otherwise it becomes a transgression against the divine pastimes, and the soul falls outside the lila.

That Vaishnava was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 162 - A detached Brahmin Vaishnava of

Gujarat

Now the sentiment of the account of a detached Brahmin Vaishnava of Gujarat, a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a sattvik bhakta. In the divine play her name is “Bhava-Nipuna.” She is an intimate sakhi of Shri Chandavaliji. She manifested from Madhura; therefore this is her devotional form.

He was born in Gujarat in a Brahmin family. From childhood he lived in a detached and renounced state. When he became about twenty years old, his parents passed away. He was never married. Then he departed on pilgrimage. First he came to Mathura. There he met a Vaishnava who was a sevak of Shri Gusainji and was also detached from worldly life. This Brahmin asked him, “Brother, is there any great soul who can free one from the disease of birth and death?”

That Vaishnava replied, “Yes, yes! Shri Vitthalnathji Gusainji is exactly such a one. By going into his refuge all ignorance is removed and supreme bliss is attained. I myself am his sevak. If you wish, then go to Shri Gokul and become his sevak.” Then the Brahmin said to that Vaishnava, “If you come with me, it would be good.” So that Vaishnava came with the Brahmin to Shri Gokul. Afterward they went before Shri Gusainji and submitted, “Maharaj! Kindly make this Brahmin your sevak.” Then Shri Gusainji mercifully bestowed upon him the Name and performed nivedan, making him a sevak. Afterward Shri Gusainji cast upon him a glance full of grace.

Prasang 1 – Shri Gusainji Teaches the Path of Devotion

That detached Brahmin Vaishnava attained understanding of Bhagavad-lila and began to understand the hidden meanings of the sacred discourses. Then the detached Brahmin Vaishnava submitted before Shri Gusainji, “Maharaj! Please now give me such instruction

that I may be freed from this sorrowful worldly existence and attain entrance into Bhagavad-lila." Then Shri Gusainji replied from his holy mouth, "This matter is extremely difficult. Only when Shri Thakurji bestows grace can such a state be attained."

Then that detached Vaishnava asked this for the upliftment of all Vaishnavas: "Maharaj! By your grace, please explain at least something. Merely hearing the nectar-like words from Raj's lips fulfills the soul." Hearing such words from the detached Brahmin Vaishnava, Shri Gusainji said: "In former times Vaishnavas were such that whenever they found leisure, they would sit upon the banks of Shri Yamunaji and perform kirtan. But the Vaishnavas of today are such that they do not listen to kirtan or sacred discourse, and instead they eagerly listen to worldly talk." Concerning this he quoted the verse: नूनं दैवेन वहताः ये चाच्युत-कथासुधाम्। हत्वा श्रृण्वन्त्य सद् गाथाः पुरीष मव वभुजः ॥। - "Surely those people are ruined by fate who abandon the nectar of Achyuta's stories and instead listen to worldly tales, like swine delighting in filth."

Then he said, "'Abandoning all dharmas' — how is this accomplished? It is accomplished by becoming utterly possessionless and thinking within oneself: 'I have taken refuge at the lotus feet of Shri Thakurji. Therefore all faults will naturally fall away. All worldly duties are ultimately futile.' When one understands this, then the true dharma of a sevak naturally arises. "And if a Bhagavadiya Vaishnava practices the dharma of seva, then no obstacles arise. Why? Because Shri Thakurji knows, 'This person is serving Me.' Therefore Shri Thakurji Himself grants the fruit of seva.

"When one attains the kind of love possessed by the devotees of Braj, then true acceptance occurs. One should not keep even the slightest trace of worldly entanglement within the mind. One should know Shri Govardhannathji as one's everything and renounce all else. "And one should hear the sound of the flute. These are the signs of attaining the lila of a Bhagavadiya Vaishnava. "Then the blossoming fruit truly ripens. Horripilation arises, the heart rejoices within, and streams of sweet words pour forth.

"Therefore the dharma of a Bhagavadiya Vaishnava is this alone: for the sake of attaining Bhagavan and for the sake of Bhagavadiya Vaishnavas, one offers everything. All these matters arise together at once. Shri Thakurji and the devotees of Braj possessed this in abundance. Therefore a Bhagavadiya Vaishnava should always remain in this manner."

“And a Vaishnava must protect three things: first discrimination (vivek), then patience (dhairya), and after that refuge (ashray). One should carefully preserve these three. “Now I shall explain the meaning of discrimination. “Shri Mahaprabhuji instructs: ‘Prabhu always does only what is good.’ One should maintain this faith. Whatever condition may arise, one should never make requests before Shri Thakurji. Whatever Prabhu wishes, that alone He will do. Therefore a Bhagavadiya Vaishnava should never pray for anything.

“One should firmly decide within the mind: ‘Shri Prabhu knows everything. Why should I make requests? He has already arranged what is needed beforehand.’ “A human being does not even know his own mind completely, nor does he know what is written in his destiny. Then how can one understand the ways of Shri Prabhu? “Therefore one should never ask for anything. Whatever Shri Govardhannathji has considered will certainly occur, and He will do everything well.

“And the soul should never possess pride. One should not think: ‘I perform seva in such-and-such a way, yet Prabhu does not act according to my wishes. He acts only according to His own will. Serving with this body is troublesome. What should I do? I shall now simply sit idle.’ “If a soul thinks in this way and withdraws, then how can that soul’s purpose ever be fulfilled? One should never behave in this manner.

“A Vaishnava should live according to the Guru’s guidance and should never violate the Guru’s command. To transgress the command is a great offense. “A sevak must always remain dependent upon the Master. Once a sevak has performed nivedan and surrendered children, spouse, home, wealth, and everything else, then what remains as his own? Why then should he maintain pride? “Therefore one should maintain firm conviction that whatever Prabhu does is good.

“And secondly, one should think: ‘I am a sevak; therefore seva alone is my dharma.’ In this path one must endure all three kinds of suffering. “One who possesses such discrimination and patience should never make requests. “And if someone says, ‘Should one not even pray for darshan of the Lord’s face?’ then the answer is: this indeed is the primary dharma of Bhagavadiyas — never to remain sitting idle without seeking darshan. One should make effort. “Shri Thakurji accepts souls in different ways. Some He accepts while they remain in their own homes; others He accepts only when they come near Him. No one is capable of knowing the exact wish of Shri Prabhu.

“Therefore the soul should always remain engaged in seva. This is true refuge. One should never worry about anything and should never remain idle.”

Afterward Shri Gusainji explained the teaching of Antahkaran Prabodh: “When the method of nivedan-bhakti becomes firmly established, then no fault can arise. “Shri Acharyaji Mahaprabhu Himself has spoken nectar-like words from his holy mouth: ‘Even if one breaks both commands, one should not fall into despair. One should know: I too am only a sevak. I have surrendered everything to Shri Prabhu. Therefore what worry remains?’”

He further explained: “If one clings to bodily attachment and fails to remain attentive in seva, then Shri Prabhu Himself becomes displeased. “A comparison is given for this. Suppose a daughter has reached maturity, and her parents lovingly keep her in their own home, honoring and respecting her husband greatly, but never send the daughter to her husband’s home. Then the husband can never feel satisfied. But when they send the daughter to her husband’s house, then the husband becomes deeply satisfied.

“In the same way, if one regards this body properly and remains attentive in seva, then Shri Prabhu becomes pleased.” Thus Shri Gusainji instructed that detached Vaishnava. Hearing this nectar of words, the detached Vaishnava became exceedingly delighted. Afterward Shri Gusainji returned to his bethak. Then the detached Vaishnava had darshan of Shri Navneetpriyaji and all seven svarups and afterward came before Shri Gusainji and offered dandavat pranam. Then Shri Gusainji asked, “Vaishnava! Have you had darshan of Shri Navneetpriyaji?”

The detached Vaishnava submitted, “Maharaj! By your grace I have had darshan of all seven svarups. How can this insignificant soul possibly describe their greatness? But Maharaj, it would be good if their devotional sentiments and forms were explained.”

Then Shri Gusainji said to that Vaishnava: “In the house of Shri Yashodaji, Prabhu performed His childhood pastimes. That form is Shri Navneetpriyaji.

“And when He grew older in Shri Yashodaji’s home and performed the cowherding pastimes, that form is Shri Mathuranathji. “At the time when Shri Mathuranathji goes with His companions to steal butter from the homes of the gopis, He goes especially to the home of Shri Swaminiji. There He steals milk, yogurt, and butter. “At one time,

when He came into seclusion there, Shri Swaminiji said, ‘Today I shall catch You and take You before Shri Nandarayji and Shri Yashodaji.’ “Then Shri Swaminiji seized both the arms of Shri Mathuranathji. “At that moment Shri Mathuranathji manifested two additional arms and submitted before Shri Swaminiji: ‘I am completely under your control and always remain near you. In one lower hand I hold the conch, whose shape resembles your neck; therefore I keep it. In another hand I hold the lotus, for your face itself is lotus-like. In the upper left hand I hold the mace, whose form resembles your breasts. And in another hand I hold the discus, which resembles your ornaments — your waist-bells and bangles. I keep them in remembrance of your beauty. Therefore please release Me.’ “Then, after tasting a little nectar from His lips, Shri Swaminiji released Him. “Such are the pastimes within Shri Mathuranathji.

“And when the Katyayani vow was performed, Prabhu enacted the pastime of stealing the garments. That form is Shri Vitthaleshji. “He is absorbed in the sentiment of Shri Swaminiji. Therefore His form appears fair in complexion. If He remained dark in complexion within those garments, then all the gopis would immediately recognize Shri Thakurji. Therefore Shri Thakurji became fair-complexioned, appearing similar to the gopis, and sat upon the kadamba tree after stealing their garments. “At that time the gopis still possessed a slight obstacle in the form of modesty. Therefore Shri Vitthaleshrayji removed that obstacle and returned the garments to all of them. “That pastime exists within Shri Vitthaleshrayji.”

“Now, in the Rasa Panchadhyayi, all the devotees of Braj are seated upon the riverbank sands. That form is Dwarkadhish Temple Shri Dwarkanathji. All the gopis are seated there upon the sands, and in their midst Shri Swaminiji is seated. There Shri Thakurji suddenly arrives. The sakhis restrain Him through playful objections. Then, making lotus-like gestures with His hands, Shri Thakurji closes the eyes of Shri Swaminiji, and with two hands He plays the flute. Such rasa-filled pastimes exist within Shri Dwarkanathji.

Now Shri Gokulnathji is holding up Govardhan Mountain and protecting all the devotees of Braj. With His left hand He has lifted Shri Govardhan, while in His right hand He holds it firmly. With two hands He plays the flute, causing all Braj to drink the nectar of divine bliss. At times He supports Shri Govardhan merely through the breath of His flute. In the lower left hand there is a conch, symbolizing the divine celestial waters. Such pastimes are manifest within Govardhandhar Shri Gokulnathji.

Now the form of Shri Gokulchandramaji is directly Manmath-Manmath — the enchanter even of Cupid himself. When in the Rasa Panchadhyayi He suddenly disappeared, all the gopis wept in separation. Then He manifested once again. That form is Shri Gokulchandramaji. Afterward the rasa dance took place. Then with both hands He played the flute and bestowed the nectar of rasa upon all the devotees of Braj. There, six dharmas are united within one supreme dharmi. Upon this He raises His finger as if assuring the devotees of Braj: 'I am fully under your devotion. I am forever your beloved.' Such are the rasa pastimes within Shri Gokulchandramaji. His manifestation is exceedingly great.

Now the sentiment of Shri Madanmohanji is being explained. Within the nikunjas He performs countless varieties of divine pastimes. There even millions of Cupids become ashamed. Many kinds of sports occur there. And in the Rasa Panchadhyayi, when He played the flute and summoned all the devotees of Braj, at that time He Himself became the embodiment of uddipana-bhava. That form is Shri Madanmohanji.

Thus are the devotional contemplations of all seven svarups. Therefore, at the time of their darshan, one should meditate in this manner." Thus Shri Gusainji Himself instructed. "And Shri Govardhannathji is the Lord of the Nikunjas. Standing at the entrance of the nikunja, He raises His arm high and calls His own beloved devotees inward. In this manner one should contemplate the form of Shri Govardhannathji."

Hearing this, the detached Vaishnava became exceedingly delighted. Afterward Shri Gusainji went for the darshan of Shri Govardhannathji, and the detached Vaishnava also accompanied him. Shri Gusainji arrived at Gopalpur, and after bathing he entered the temple of Shri Govardhannathji. At that time it was the hour of bhog. Afterward the bhog was removed and rajbhog-arati was performed. Then that detached Vaishnava had darshan of Shri Govardhannathji and reflected within himself: "The darshan of Shri Govardhannathji has occurred exactly in the manner that Shri Gusainji described with his holy words."

After anosar Shri Gusainji returned to his bethak, and the detached Vaishnava also came there before him. Then Shri Gusainji went to take his meal, and afterward a plate was served to that detached Vaishnava. He sat and took mahaprasad. After Shri Gusainji retired to rest, the detached Vaishnava began fanning him. On the next day, after taking permission from Shri Gusainji, he departed on the Braj pilgrimage. He never remained sitting comfortably in one place. Shri

Govardhannathji continued granting him affectionate divine experiences. Later the detached Vaishnava left his body and attained the lotus feet of Shri Govardhannathji.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Bhagavad-seva and Bhagavad-darshan should always be performed with devotional contemplation and feeling. In the Pushtimarg, contemplation of the svarup, contemplation of the divine pastimes, and contemplation of devotional sentiment are primary. One should constantly maintain such contemplation. Then the mind becomes divine and transcendental, and complete spiritual absorption is attained.

That detached Vaishnava was such a supreme Bhagavadiya and recipient of Shri Gusainji's grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 163 - A Kshatriya of the eastern region

Now the sentiment of the account of a Kshatriya sevak of Shri Gusainji, a resident of the eastern region, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a sattvik bhakta. In the divine play her name is “Kirti.” She manifested from Mohini; therefore this is her devotional form.

He was born in a wealthy Kshatriya family in a village about two kos from Pipri in the eastern region. From childhood he lived in a state of detachment. Within his mind he would think, “Worldly pleasures are momentary. Only when this body attains direct darshan of Bhagavan should life be considered successful.” But out of fear of his parents he never spoke these thoughts to anyone. In this way he reached the age of thirty. Then his parents passed away. He never married. This Kshatriya was a patron of Sundardas Gangaputra. Sundardas was a sevak of Shri Acharyaji Mahaprabhu, whose account has already been narrated earlier.

Once Sundardas came to this Kshatriya’s home for some work. The Kshatriya honored him greatly and afterward said: “Purohitji! Please tell me some means by which direct darshan of Bhagavan may be attained in this very body.” Then Sundardas replied, “If you become a sevak of Shri Gusainji, your desire shall be fulfilled. Nowadays Thakurji Himself is under the authority of Shri Gusainji.” Then the Kshatriya asked, “Purohitji! Who is Shri Gusainji? Where does he live?” Sundardas replied, “Shri Gusainji is the son of Shri Acharyaji Mahaprabhu. He resides in Shri Gokul. Shri Govardhannathji Himself remains under his authority. Shri Govardhannathji manifested from Govardhan Mountain and is the direct form of Shri Krishna. Whoever goes into His refuge receives His grace.”

Then the Kshatriya said, “Purohitji! Please quickly arrange for me to become a sevak of Shri Gusainji. I shall go into his refuge.” Then Sundardas replied, “At present Shri Gusainji is about to go for the darshan of Jagannath Temple Shri Jagannathrayji. Therefore you should go to Purushottampuri and become his sevak there.”

Prasang 1 – Shri Govardhannathji Personally Gives

Mahaprasad

Soon afterward Shri Gusainji departed for Purushottampuri for the darshan of Shri Jagannathrayji. When the Kshatriya heard this, he gathered whatever possessions he had in his home and departed for the darshan of Shri Gusainji. He arrived at Purushottampuri and submitted before Shri Gusainji: “Maharaj! Kindly accept me into your refuge.” Understanding his intense eagerness, Shri Gusainji mercifully accepted him into refuge and bestowed the Name upon him. Afterward he observed a fast and performed samarpan. Then the Kshatriya Vaishnava submitted, “Maharaj! What is your command for me now?” Shri Gusainji replied, “Perform the seva of Shri Thakurji.”

The Kshatriya Vaishnava then submitted, “Maharaj! How can Bhagavad-seva be properly performed by me alone? Therefore, Maharaj, I shall instead serve you and travel with you to Braj for the darshan of Shri Govardhannathji.” Then Shri Gusainji said, “Very well.” Afterward the Kshatriya Vaishnava offered to Shri Gusainji everything he possessed. Then he remained with Shri Gusainji and performed whatever seva he observed being done. He performed seva very properly and afterward took mahaprasad. Later Shri Gusainji returned to Shri Gokul, and the Kshatriya Vaishnava came along with him.

After staying some days in Shri Gokul, Shri Gusainji mounted a horse and departed for Shrinathji Temple. The Kshatriya Vaishnava also went there. Shri Gusainji arrived there at the time of utthapan and performed the utthapan seva of Shrinathji. But the Kshatriya Vaishnava had been walking on foot and therefore arrived late. By the time he arrived, sen darshan had already concluded. Seeing that sen seva was already completed, the Kshatriya Vaishnava felt immense regret within his heart: “Today is my very first arrival here, yet I have not attained darshan.”

He had resolved in his heart that he would first have darshan and then take mahaprasad. But since darshan had not occurred, he sat outside the temple doorway of Shrinathji. Because he had not received darshan, intense anguish arose within his heart. Shrinathji Himself could not bear this anguish. Therefore, at midnight, Shri Thakurji Himself came outside the temple carrying a water vessel and plate and

approached that Kshatriya Vaishnava. Then Shri Govardhannathji Himself said to him, “Vaishnava, now have darshan.” The Kshatriya Vaishnava then had direct darshan of Shri Govardhannathji.

Afterward Shri Govardhannathji personally handed the water vessel and plate to the Vaishnava and instructed him, “Take mahaprasad from this.” Having said this, He returned into the temple. The Vaishnava took mahaprasad and drank water from the vessel. He had already become exhausted from the journey and was also hungry. As soon as he partook of mahaprasad, drowsiness overcame him. So he placed the vessel and plate there and went to sleep upon the mountain nearby. At dawn, when the conch sounded, he awoke.

Meanwhile Shri Govardhannathji had gone outside and then re-entered the temple. The temple doors remained open. When Shri Gusainji came after bathing and ascended upward, he saw the temple doors standing open. Then Shri Gusainji instructed the sevaks, “Secure all the sacred items.” Afterward Shri Gusainji entered inside and saw that the vessel and plate were missing. Then Shri Gusainji offered mangal-bhog and came outside. At that time the Vaishnava came for darshan of Shri Gusainji. Offering dandavat pranam, he placed the vessel and plate before him. Then Shri Gusainji asked, “How did these come to you?” The Vaishnava folded his hands and submitted, “Maharaj! Shri Govardhannathji Himself brought them to me during the night.” Then he narrated the entire account properly.

Hearing this, Shri Gusainji instructed the inner temple servants: “Whenever this Vaishnava asks for mahaprasad, give it to him immediately.” Then Shri Gusainji instructed the Vaishnava himself: “Whenever you feel hungry, ask at once for anasakhadi mahaprasad. And perform whatever seva you are able to do.” After some days Shri Gusainji returned to Shri Gokul, while the Kshatriya Vaishnava remained at Shrinathji Temple. There he lovingly performed seva with deep affection and concentration of heart. Shri Govardhannathji always remained pleased with him.

The Vaishnava performed seva very well. Later, when he left his body, by the grace of Shri Gusainji he entered the eternal lila. He received a divine body while the worldly body remained behind. With that divine body he entered the eternal lila. The inner temple sevaks later saw him inside the temple of Shrinathji. When Shri Gusainji again came to Shrinathji Temple, the sevaks narrated this matter to him. Hearing it, Shri Gusainji became exceedingly pleased and said from his holy mouth: “See how Prabhu greatly values even a little seva. And behold the fortune of this Vaishnava! Within only a few days Shri

Govardhannathji bestowed immense grace upon him."

Bhav Prakash (Revealing the Sentiment): The intention of this account is that Prabhu quickly becomes pleased upon seeing the burning anguish of separation and longing. Therefore a Vaishnava should maintain such devotional anguish. It is also shown here that even if someone performs only a tiny amount of seva with loving devotion, Prabhu values it immensely.

That Kshatriya Vaishnava was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji's grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 164 - A follower of another path, who sat

in the cremation ground and ate there

Now the sentiment of the account of a follower of another path, who sat in the cremation ground and ate there, a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a tamasic bhakta. In the divine play her name is "Kanta." She manifested from Mohini; therefore this is her devotional form.

Prasang 1 – Shri Gusainji Accepts Even the Fallen

Once several Vaishnavas were gathered together in Shri Gokul discussing among themselves: "Brother! In these times the glory of Shri Gusainji is truly extraordinary. Even if someone is sinful, wicked in conduct, or hypocritical, still if they come into his refuge, he removes all their sins." Among those Vaishnavas sat a follower of another path. He said, "Vaishnavas! If what you say is truly correct, then know that I myself have committed many wicked deeds. Therefore now bring me into the refuge of Shri Gusainji and have my sins removed. Then I shall know that your words are true."

Then the Vaishnavas replied, "Today come with us." Afterward those Vaishnavas brought that outsider with them to Shrinathji Temple before Shri Gusainji. All of them offered dandavat pranam and

narrated the whole matter before Shri Gusainji: “Maharaj! This man follows another path, but he submits before you, asking, ‘Please mercifully accept me into your refuge.’” Then Shri Gusainji instructed him, “Go bathe and return. We shall bestow the Name upon you and accept you into refuge. After that, do whatever may arise in your mind. We shall never abandon you.”

Bhav Prakash (Revealing the Sentiment): By this it is shown that in the Pushtimarg, once a soul comes into refuge, Prabhu never abandons that soul in any circumstance. This is because this is the path of divine grace. Therefore the Lord does not judge according to the soul’s actions. Shri Gusainji Himself is directly the complete Purushottam, and thus he spoke in this manner.

Then that man bathed and returned and submitted: “Maharajadhiraj! Please bestow the Name upon me.” Then Shri Gusainji bestowed the Name upon him. Afterward Shri Gusainji bathed and entered the temple of Shrinathji. Later the doors opened for rajbhog darshan. All the Vaishnavas had darshan of Shrinathji, and this man also had darshan. After Shri Gusainji completed the seva of Shrinathji, he descended from Shri Giriraj and came to his bethak, where he sat upon cushions and bolsters. Then all the Vaishnavas had darshan of Shri Gusainji and returned to their homes. That man also had darshan, offered dandavat pranam, and presented an offering. Then Shri Gusainji instructed him, “Today you should take mahaprasad here itself.”

Afterward Shri Gusainji went to dine. Having completed his meal and taken pan, Shri Gusainji Himself served a plate from his own hand to that man. Then the man took mahaprasad. Afterward, taking permission, he returned to his home in Shri Gokul. There he reflected within himself, “Now I should test this.” Then he began living in the cremation ground. There he would bake and eat coarse bread in the fires of funeral pyres, and day and night he would think: “Let us see how Shri Gusainji delivers me.”

Prasang 2 – The King Cured by the Vaishnava’s Leftovers

A certain king lived in another land. He suffered from severe leprosy. The king tried many medicines, but the disease did not leave him. Someone advised him, “If you undertake pilgrimage to holy places, your leprosy may be cured.” The king spent lakhs of rupees and bathed at all the sacred places, yet his disease did not disappear. Then

the king set out personally on pilgrimage. After traveling to many holy places, he eventually arrived at Shri Gokul. Yet even after all these pilgrimages, his disease still remained.

Then the king had darshan of Shri Gusainji and submitted: “Maharaj! I have spent lakhs of rupees and bathed at all the holy places, yet my disease has not left me. You are divine, and considering this, I have come before you. If you do not cure my disease, then who else can cure it? Whom else shall I approach apart from you?” Seeing the king’s humility, Shri Gusainji — who is supremely compassionate — instructed him: “There lives one of our sevaks in the cremation ground. Go there and eat his leftovers, and then your disease will disappear. But that Vaishnava will not willingly give you his leftovers, so you must take them forcefully. Do not feel shame within your mind.”

Then the king, according to Shri Gusainji’s command, went to the cremation ground and asked that Vaishnava for leftovers. The Vaishnava did not give them. Then the king forcibly took and ate the leftovers. As soon as the leftovers entered his body, his leprosy immediately vanished. He obtained a beautiful, divine, youthful body. The king became extremely joyful. Then the Vaishnava asked the king, “Why did you eat my leftovers?” The king replied, “Shri Gusainji instructed me: ‘Go to the cremation ground and eat the leftovers of that Vaishnava; then your disease will vanish.’ Therefore I obeyed his command and came here. I ate your leftovers, and my disease disappeared.”

Then the Vaishnava reflected within himself: “Even now Shri Gusainji remembers me?” Afterward the Vaishnava firmly resolved in his mind: “Shri Gusainji is truly the direct Supreme Lord. I myself have behaved with great wickedness and committed many sinful acts. Yet Prabhu is exceedingly compassionate. He did not consider my faults but instead regarded me with favor and did not abandon me. He paid no attention to my actions. Therefore now I shall go before him and perform seva according to his command.” Then he bathed there, returned home, put on clean garments, and came before Shri Gusainji.

Afterward he submitted: “Maharaj! You are the complete Purushottam, while I am by nature a wicked and sinful soul who has committed many evil deeds. Yet you are supremely compassionate. Therefore now please bestow your grace and favor upon me.” Then Shri Gusainji mercifully instructed him: “Tomorrow observe a fast and receive Brahmasambandha.” According to Shri Gusainji’s command, he observed the fast. The next day he bathed, put on pure untouched

garments, came before Shri Gusainji, and submitted: “Maharaj! Kindly grant me Brahmasambandha.” Then Shri Gusainji bestowed Brahmasambandha upon him and gave him the name “Vaishnavdas.”

Afterward Shri Gusainji established seva for him and taught him all the methods and practices of seva. Thus the Vaishnava installed Shri Thakurji, arranged a new temple, purified it thoroughly, changed all the vessels, and began performing seva according to Shri Gusainji’s instructions. Later he invited Shri Gusainji to his home and had the arati of Shri Thakurji performed before him. Then, according to his capacity, he offered gifts to Shri Gusainji. That same day, according to his devotion, he invited Vaishnavas and served mahaprasad to them. Afterward the Vaishnava began performing seva according to the tradition of Shri Mahaprabhuji. Within some time Shri Thakurji began revealing affectionate divine experiences to him and would personally ask him for whatever He desired. Thus he became an excellent Bhagavadiya.

After some time his body became weak. Then he sent his Shri Thakurji and all the wealth in his home to the house of Shri Gusainji. Afterward he left his body and entered Bhagavad-lila. Then the Vaishnavas performed his funeral rites.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that a Vaishnava should maintain faith in the words of Shri Gusainji. That king considered Shri Gusainji’s command and ate the leftovers of the Vaishnava, and thus his leprosy was cured. Therefore faith is a very great thing. Through faith all attainments become possible. It is also shown that even while testing, that Vaishnava constantly remembered Shri Gusainji day and night, and therefore Shri Gusainji transformed his understanding.

That Vaishnava was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji’s grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 165 - A king who ate leftovers in the

cremation ground

Now the sentiment of the account of a king from the eastern region, who ate leftovers in the cremation ground and became a sevak of Shri Gusainji, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a rajasic bhakta. In the divine play her name is “Suvrata.” She belongs among the inner companions. She manifested from Mohini; therefore this is her devotional form.

Prasang 1 – The King Healed Through Faith

That king belonged to the eastern region. He suffered from severe, decaying leprosy. The king summoned many physicians and underwent countless treatments. He also called astrologers and performed large amounts of charity and religious donations. He spent lakhs of rupees, yet his disease did not leave him. Then a Brahmin advised him, “O King, you should depart on pilgrimage to holy places.” So the king set out on pilgrimage. Traveling from place to place, after some time he arrived in Shri Gokul. Even after performing pilgrimage, however, his disease did not disappear. Then he came before Shri Gusainji and offered dandavat pranam. Afterward the king stood before Shri Gusainji with folded hands. Shri Gusainji, being supremely compassionate and omniscient, felt mercy toward the king. Then Shri Gusainji instructed a servant: “Ask him why he stands there with folded hands.” The servant asked the king, “Why are you standing here with folded hands?”

Then the king offered dandavat pranam and submitted: “Maharaj! I live in such-and-such a village in the eastern region. A terrible disease has arisen throughout my body. I summoned many physicians and underwent treatments and remedies. I also performed many charitable acts and donations connected with planetary rites. I spent lakhs of rupees and tried every remedy that anyone suggested, yet my disease did not disappear. “Then a Brahmin advised me, ‘If you undertake pilgrimage, your disease will vanish.’ Therefore, Maharaj, while journeying on pilgrimage I have come before you. “Maharaj, I have even taken poison two or four times, thinking, ‘If death comes to me in these holy places, that would be good.’ But my destined time has not yet arrived. “Therefore, Maharaj, I have become utterly helpless. I have now come here. Whatever may arise in your wish, please do that. Apart from you, where else can I go?”

The sevak narrated all this before Shri Gusainji and submitted: “Maharaj, this is the king’s plea.” Shri Gusainji could not bear the suffering of the king. Then he instructed the sevak: “Tell the king:

‘Stop standing here with folded hands. Why remain like this? Go to the cremation ground. One of our sevaks lives there. Eat his leftovers, and your disease will disappear. But that Vaishnava will not willingly give you his leftovers, so you must take them forcefully. Do not feel shame within your mind.’” The sevak conveyed this message to the king. Then the king firmly resolved within himself, offered dandavat pranam to Shri Gusainji, and went to the cremation ground.

There he requested leftovers from that Vaishnava. The Vaishnava refused to give them. Then the king forcefully took and ate the leftovers. The very moment the food entered his stomach, his leprosy instantly vanished, and he obtained a beautiful, healthy body. Then the king understood within his heart: “Shri Gusainji is directly the Supreme Lord Himself.” With this conviction firmly established, he returned before Shri Gusainji. At that time Shri Gusainji was seated upon cushions and bolsters in his bethak, narrating discourse upon Subodhini, while all the Vaishnavas listened. Then the king came, folded his hands, and submitted before Shri Gusainji:

“Maharaj! I had heard in the Bhagavata that Shri Thakurji once descended in incarnation. Today I have personally seen it. You are directly the incarnation of Shri Thakurji Himself. Therefore, Prabhu, please bestow grace upon me and grant me Name and Nivedan.”

Then Shri Gusainji replied: “Our path is extremely difficult, and you partake of forbidden foods. Therefore how can the Name be given to you?” Then the king submitted: “Maharaj! From this day onward I shall never again partake of forbidden things. Whatever you command, that alone I shall do. I shall remain near you and not return to my kingdom.” Then Shri Gusainji instructed: “Go bathe and return.” The king bathed and returned, then submitted: “Maharaj! Please show mercy upon me.” Then Shri Gusainji seated the king and bestowed the Name upon him.

Afterward Shri Gusainji instructed: “Tomorrow observe a fast. The day after, Brahmasambandha shall be performed.” The king observed the fast. Then, after bathing and putting on pure untouched garments, he came and stood before Shri Gusainji. He submitted: “Maharaj! Kindly bestow Brahmasambandha upon me.” After Shri Gusainji completed the rajbhog of Shri Navneetpriyaji, he performed Brahmasambandha for the king in the very presence of Shri Navneetpriyaji. Then the king had darshan.

After rajbhog-arati and anosar, Shri Gusainji returned to his bethak and sat upon cushions and bolsters. The king came and offered

dandavat pranam and then presented gifts. Then Shri Gusainji instructed the king: “Today take mahaprasad here itself.” After Shri Gusainji had eaten, purified his mouth with achaman, and taken pan, he personally served a plate of his own leftovers to the king with his own hands. Then the king took mahaprasad. Afterward the king submitted: “Maharaj! If there is permission, I shall remain here.” But Shri Gusainji instructed: “You are a king. Therefore return to your home. Your suffering has now ended.” Then the king submitted: “Maharaj! Please grant such grace that my mind never turns away from you but always remains fixed upon you.” Then Shri Gusainji brought a cloth and marked it with the dust of his lotus feet.

He instructed the king: “Every day offer bhog to this and then take mahaprasad. Your mind will remain steady. And maintain affection toward Vaishnavas. Whenever Vaishnavas come, serve them properly.” Afterward Shri Gusainji took the king with him to Shrinathji Temple. There the king had darshan of Shrinathji. Then, after taking permission, the king departed on the Braj pilgrimage. After some time he completed the entire Braj pilgrimage and returned. Then he offered dandavat pranam before Shri Gusainji and for some days continued having darshan of Shrinathji. Afterward, taking leave of Shri Gusainji, he departed for his homeland. Upon reaching there, he began performing seva exactly according to Shri Gusainji’s instructions.

He served Vaishnavas and offered them mahaprasad. He maintained deep affection toward Vaishnavas and every year sent offerings to Shri Gusainji and Shri Navneetpriyaji. He also maintained immense devotion toward Shrinathji. In this manner he lived throughout his life and became an excellent Bhagavadiya.

Bhav Prakash (Revealing the Sentiment):

Thus the association of Bhagavadiyas is such a powerful thing that by eating the leftovers of a Vaishnava, the king’s leprosy was cured, and he himself became a Vaishnava. Therefore one should seek the association of Bhagavadiyas.

That king became such a greatly blessed Bhagavadiya and recipient of Shri Gusainji’s grace that the limit of his story cannot be reached; so how much can possibly be told?

Varta 166 - Rupa Poriya

Now the sentiment of the account of Rupa Poriya, a sevak of Shri Gusainji who remained at the Singhdwar of Shrinathji, is being described.

Bhav Prakash (Revealing the Sentiment): This devotee is a rajasic bhakta. In the divine play his name is “Raso Gop.” He guards the house of Shri Nandarayji. He manifested from Rasatmika; therefore this is his devotional form.

He was born in Gopalpur in the house of a Sanadhya Brahmin. When he became twenty years old, his parents died, and no one remained in the house. Then he came before Shri Gusainji and submitted: “Maharaj! Please make me your sevak and mercifully assign me some service.” Then Shri Gusainji bestowed the Name upon Rupa and made him a sevak. Afterward he entrusted him with the seva of the Singhdwar of Shrinathji and instructed him: “Rupa! You should guard the Singhdwar of Shrinathji, and take mahaprasad from the prasadi kitchen of Shrinathji.”

Prasang 1 – Shrinathji Awakens Rupa Poriya

That Rupa Poriya performed the seva of gatekeeper at the temple of Shrinathji Temple. Once, in the afternoon, Shrinathji kicked Rupa Poriya awake and spoke from His divine mouth: “I am hungry.” Rupa Poriya immediately arose and came near the bed of Shri Gusainji. He pressed Shri Gusainji’s lotus feet and awakened him. When Shri Gusainji awoke, he saw that the gatekeeper of Shri Govardhannathji stood there. Then Shri Gusainji asked Rupa Poriya: “Why have you come at this time?” Rupa submitted before Shri Gusainji: “Maharaj! I have come because Shri Govardhannathji Himself is hungry.”

Then Shri Gusainji immediately arose and entered the temple of Shri Govardhannathji. He again offered rajbhog to Shri Govardhannathji. After the bhog was completed and all the seva concluded, Shri Gusainji returned to his bethak and rested. Then Rupa Poriya continued performing his gatekeeper seva. Shrinathji revealed such affectionate divine experiences to Rupa Poriya. Whatever He desired, He would tell directly to Rupa Poriya. During the hot season he would have Rupa Poriya fan Him. In this way Shrinathji bestowed grace

upon Rupa Poriya. There are many such accounts of Rupa Poriya.

After some time, Rupa Poriya left his body. Then the Vaishnavas gathered together and performed his cremation rites. Afterward Shri Gusainji heard the news and said from his divine mouth: “Whatever is the will of Bhagavan alone comes to pass. The will of Shri Govardhannathji is supreme.” Thus Rupa Poriya was such a greatly blessed Bhagavadiya and recipient of Shri Gusainji’s grace.

Prasang 2 – Rupa Poriya Reborn as a Dog

Once Shri Gusainji was going for darshan of Shri Govardhannathji. He arrived at Shrinathji Dwar. After bathing at Govind Kund, Shri Gusainji proceeded toward the temple of Shri Govardhannathji. At that very moment a dog saw Shri Gusainji and came directly before him, desiring to touch his feet. Then all the Vaishnavas began beating the dog with sticks. They beat it so severely that blood came out from the dog’s body, yet the dog did not move away. Then Shri Gusainji said: “Do not beat him. Stay away.” Afterward Shri Gusainji reflected inwardly through his divine vision and recognized who it was.

Then Shri Gusainji personally allowed the dog to touch his feet and placed his lotus feet upon the dog’s head. Shri Gusainji became greatly pleased with that dog. Then Shri Gusainji instructed all the Vaishnavas: “Stay away from him.” Within moments the dog left its body. From its mouth emerged a mass of divine light which merged into the lotus feet of Shri Thakurji. Then Shri Gusainji instructed the Vaishnavas: “You may perform his funeral rites. There will be no fault for you. This is my command.” Then the Vaishnavas performed the cremation rites for the dog. Afterward Shri Gusainji again bathed and entered the temple of Shri Govardhannathji. Completing all the seva, Shri Gusainji returned to his bethak and sat upon cushions and bolsters.

Then the Vaishnavas submitted: “Maharaj! Who was this dog in his previous birth, and by what offense did he obtain birth as a dog? Please mercifully tell us.” Then Shri Gusainji spoke to the Vaishnavas: “In his previous birth he was the Singhdwar gatekeeper of Shri Govardhannathji — Rupa Poriya. “He used to prepare the wicks for the rajbhog arati of Shri Govardhannathji. Once the wicks had become hard and dry, so he went into the storeroom, took some ghee, heated it, and soaked the wicks in it with his hands. “Afterward Rupa Poriya washed his hands with clay, but unknowingly some ghee remained beneath his fingernails.

“Then he sat to take mahaprasad. The cook served him hot karhi. The ghee from beneath his nails entered the karhi, and thus unoffered ghee belonging to Shrinathji entered his stomach. “Because of this offense he became a dog. Such indeed is the sacred property of Shri Thakurji.”

Bhav Prakash (Revealing the Sentiment): This account teaches that a Vaishnava must always remain extremely careful regarding any unoffered ingredients, materials, or sacred property belonging to Thakurji.

Even unknowingly, if such a thing enters the stomach in some manner, this can become the consequence. Through the example of Rupa Poriya, Shri Gusainji instructed all Vaishnavas in this matter. Otherwise such a fate would never ordinarily happen to one like Rupa Poriya. Rather, this was a divine play performed by Prabhu for the instruction of His own devotees. After some time the death of Rupa Poriya came. Leaving his human body, he entered the womb of a dog and took birth there. Yet because he had performed extensive Bhagavad-seva, he retained knowledge of his previous birth.

Therefore, abandoning attachment to his species, bodily relations, parents, and all others, he left their company and came beneath the mountain. There, facing the flag of Shrinathji, this dog remained seated. Thus he made such intense effort for the touch of Shri Gusainji’s feet and endured such severe beating. Hearing of such a great offense, the Vaishnavas accepted this as instruction and said among themselves: “Brother! We beat such a Vaishnava in this manner? Even if it happened unknowingly, it was very wrong. We had only thought that this dog would touch Shri Gusainji.”

Then Shri Gusainji understood the thoughts in the minds of those Vaishnavas and said to them: “Do not keep anxiety or distress in your minds. Whatever happened occurred by divine will. “The beating he received was the punishment for his offense. “In his previous birth, when some Vaishnavas asked directions for the darshan of Shrinathji, he would answer them harshly out of tamasic nature. Because of that offense he received such beating. “But now no obstacle remains for him. He has now merged into the lotus feet of Shri Govardhannathji.

“Therefore a Vaishnava should speak thoughtfully. Just as a stain immediately appears upon pure white cloth but not upon dirty cloth, similarly it is with Vaishnavas.” Thus Shri Gusainji instructed the Vaishnavas. That Rupa Poriya was such a supremely blessed Bhagavadiya and recipient of Shri Gusainji’s grace that the limit of his

story cannot be reached; so how much can possibly be told?

Varta 167 - A Sweeper of Shri Govardhan

Now there was a sweeper who was a sevak of Shri Gusainji. He lived in Shri Govardhan. The sentiment of his account is spoken as follows.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the divine play, her name is “Ban Rani.” She lives in Kusum Van. She belongs to the group of Pulindinis. She manifested from Rasatmika, therefore her form is of devotional sentiment.

Once Shri Thakurji went to the forest with the cowherd boys to graze the cows. One cow became separated from the herd and went into Kusum Van. Shri Thakurji understood this. Then He said to the cowherd boys, “You all stay here and watch the cows. I will immediately bring back that cow.” Saying this, He Himself went into Kusum Van.

There Ban Rani received the darshan of Shri Thakurji. At that time Ban Rani made a request, saying, “Maharaj! For many days I have been serving this forest for Your sake. Today You have met me alone in seclusion. Therefore please accept these beautiful fruits and offerings of the forest, and fulfill my desire.”

Then Shri Thakurji said, “If I become delayed, then all the cowherd boys will come here searching for Me. Therefore do not stop Me. And Shyamalaji is also in this very forest. If she comes to know, that also will not be proper.” In this way Shri Thakurji tried to explain to Ban Rani.

But Ban Rani became stubborn. She said, “Maharaj! Please accept these beautiful fruits of the forest and fulfill my desire. When will such an opportunity come again?” Shri Thakurji is indeed affectionate to His devotees. Ban Rani brought many kinds of forest fruits and dry fruits, and Shri Thakurji happily accepted them with laughter and playful conversation. Afterwards He went into Ban Rani’s grove, and in many ways He gave her happiness.

One sakhi saw this incident and went and informed Shyamalaji. Then Shyamalaji came there. She saw Ban Rani sitting alone with Shri Thakurji engaged in joyful conversation and play. Shyamalaji stood

hidden at a distance. At that very moment Shri Thakurji's glance fell upon her. Then Shri Thakurji said to Ban Rani, "I am now leaving. Shri Shyamalaji has arrived here, therefore remain careful." Afterwards Shri Thakurji departed into the forest through the back entrance.

Ban Rani then adjusted her clothes and ornaments and stood up. Then Shyamalaji came there and asked Ban Rani, "When did Shri Thakurji come here to you?" Ban Rani replied, "Shri Thakurji did not come here at all. What are you saying?" Then Shyamalaji said to Ban Rani, "Why are you speaking falsely? I saw it with my own eyes." Then Ban Rani said, "He had come into the forest searching for a cow. After finding the cow, He immediately left."

Then Shyamalaji said, "You are speaking untruth before me. Therefore fall to the earthly plane and attain a low birth." Thus she was born in Govardhan in the house of a sweeper. By the age of ten years, once he was walking on the path in Govardhan when a snake bit him there. He fell unconscious on the road.

At that same time Shri Gusainji was coming from Shri Gokul riding on a horse. Shri Gusainji saw the boy lying in the middle of the path and asked a servant, "Who is this? Why is he lying on the road?" The servant went nearby and looked, then said, "Maharaj! He appears to be someone's child. Some creature seems to have bitten him, and therefore he has fallen unconscious."

Then Shri Gusainji Himself got down from the horse and came near him. He recited Vedic mantras over him and sprinkled water upon him. Then the boy regained consciousness. Shri Gusainji asked, "Who are you?" He replied, "Maharaj! I am a sweeper. A snake bit me. By Your grace You have revived me. Now I have come into Your refuge."

Then Shri Gusainji recognized him as a divine soul, recited the Ashtakshar mantra to him, and accepted him as a sevak. Afterwards He told him, "You should daily chant this mantra." Then Shri Gusainji went onward to Gopalpur. Afterwards the boy returned home, but he did not tell anyone about this. Thereafter he constantly meditated upon Shri Gusainji and chanted the Ashtakshar mantra. He lived in this way and did no other work. After some days, his parents died. Then he began doing farming work. By the grace of Shri Gusainji, Shrinathji began giving him darshan and conversing with him.

Prasang 1 – The Sweeper's Daily Darshan of Shri

Govardhannathji

That sweeper lived in Shri Govardhan and was a sevak of Shri Gusainji. Such was his attachment that he could not live without the darshan of Shri Govardhannathji. Therefore Shri Govardhannathji would come outside and give him darshan. One day Shri Gusainji saw Shri Govardhannathji standing near him. He saw Shri Govardhannathji conversing with that sweeper. Afterwards Shri Gusainji asked the sweeper, “What was Shri Govardhannathji speaking with you about?”

Then the sweeper humbly submitted to Shri Gusainji, “By Maharaj’s grace, Shri Govardhannathji gives me darshan daily. And whatever playful activities take place in the forest — regarding the cows, the cowherd boys, and the cowherd girls — He speaks of those matters with me.”

Then the sweeper made another request to Shri Gusainji, saying, “Maharaj! By Your grace, Shri Govardhannathji cannot remain without giving me darshan. And if someday, by the will of Bhagavan, I do not receive darshan, then on that day I do not even take food or water. I remain hungry. This is my daily rule. Then the next day Shri Govardhannathji Himself comes outside and gives me darshan. Only then do I take food and water.”

Then Shri Gusainji said from His own lotus mouth, “At the time when the garland is announced during Rajbhog, sit at the doors of the temple. Then you will be given darshan before everyone else.” After this Shri Gusainji called the temple attendant and ordered him, “Always give this sweeper darshan before everyone else.” The attendant replied, “Maharaj! As You command.”

Thereafter Shri Gusainji bestowed such grace upon that sweeper. Daily, by the grace of Shri Thakurji, at the time of the garland announcement, he would go up Shri Giriraj for darshan. He would bathe, wear clean clothes, and sit a little distance in front of the temple doors. Then before everyone else, the temple attendant would call him and give him darshan. Thus he daily received the darshan of Shrinathji according to his regular practice.

Many days passed in this manner. Then once, by the will of Bhagavan, he became delayed in some work. When he arrived, he saw that the Tala-Mangal had already taken place and no Vaishnavas were there. So he came behind the temple and lay down there. He became extremely distressed, and fever also came upon him. He suffered

greatly. Then Shri Govardhannathji Himself rose from the throne and came there. On the back side He made a small opening and called out the sweeper by name. The moment he heard that sound, he at once stood up. That day he received the darshan of Shri Govardhannathji through that opening.

Afterwards Shrinathji gave that sweeper two laddus. Shri Govardhannathji said to him from His own lotus mouth, “Eat these laddus of My prasad.” Then the sweeper ate one laddu. Afterwards he tied one laddu in his cloth and returned home. Then the time came for the Utthapan of Shri Govardhannathji. The conches sounded. Then the chief inner temple servant bathed and went up Shri Giriraj into the temple. There he saw that on the back side there was an opening. Then everyone became greatly worried.

The inner servants checked all the belongings of Shri Govardhannathji and found everything exactly as it was. Then the servants informed Shri Gusainji, saying, “Maharajadhiraj! Today someone has made an opening at the back side of Shri Govardhannathji’s temple.” Hearing this, Shri Gusainji became greatly distressed. The sweeper heard this matter. He came to the doorway of Shri Gusainji’s sitting place and humbly submitted, “Maharaj! Please send everyone away, then I wish to say something.”

Then Shri Gusainji said, “Speak. What is it you wish to say?” Then the sweeper submitted to Shri Gusainji, “Maharaj! Why are you so troubled today?” Shri Gusainji said, “Today someone has made an opening at the back side of Shri Govardhannathji’s temple. Therefore I am saddened.”

Then the sweeper humbly said to Shri Gusainji, “Maharajadhiraj! Is this the reason you sit here distressed? Do you not know the nature of your child? Today I went to Govardhan for some work. When I came to the temple door, I saw that the Tala-Mangal had already happened. Afterwards I lay down behind the temple. The pain of separation became very intense within me.

“At that very moment Shri Govardhannathji came holding a stick in His hand and made that opening. Afterwards he called me by name. I became startled and sat up. In my mind I thought, ‘Shri Govardhannathji is calling me.’ Then again He said, ‘Take darshan.’ So I took darshan. “Then Shri Govardhannathji said from His own lotus mouth, ‘Eat these laddus.’ So I ate one laddu, and one is tied in my cloth.”

Then the sweeper said, “Maharaj! Is it proper for You to remain so distressed over such a matter?” Hearing these words, Shri Gusainji became very pleased. Then Shri Gusainji called the doorkeeper and temple attendant and instructed them, “This sweeper should never remain without darshan. Whenever he comes, at all eight times of darshan, you should give him darshan.” Thus they always gave that sweeper darshan before everyone else.

Then the next day craftsmen were called to close the opening. But Shri Govardhannathji gave the command, “Do not close this opening. Let it remain as it is.” Therefore it was left just as it was. Even now that opening remains upon Shri Giriraj.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that for one in whom loving devotion has manifested, considerations of caste distinctions and worldly rules no longer remain. Such love manifests only when a soul takes complete refuge in Shri Gusainji. Therefore a Vaishnava should maintain firm refuge in Shri Gusainji.

That sweeper was such a recipient of grace and beloved devotee of Shri Gusainji. By the gracious glance of Shri Gusainji, divine love had manifested within him. Therefore Shri Gusainji did not maintain ordinary social boundaries with him. How much more can be said of his account?

Varta 168 - Prasang of the Husband and Wife of

Rajnagar

Now the sentiment of the account of a male and female sevak of Shri Gusainji who lived in Rajnagar, and from whose counting of money five jewels emerged, is spoken.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In the divine play their names are Pitvarni and Kunkumvarni. Pitvarni became the man here, and Kunkumvarni became the woman. Both manifested from Rasatmika; therefore their forms are of devotional sentiment.

Prasang 1 – Receiving the Name from Shri Gusainji

Once Shri Gusainji had come to Rajnagar. At that time he stayed at the house of Bhaila Kothari. Then this husband and wife received the darshan of Shri Gusainji. They made a humble request, saying, “Maharajadhiraj! Please bestow Your grace upon us and give us the Name.” Then Shri Gusainji commanded, “Go bathe and return.” They bathed and came back. Afterwards, with folded hands, they humbly submitted, “Maharaj!” “Please bestow Your grace and accept us into Your refuge.” Then Shri Gusainji mercifully gave the Name to both of them. Afterwards He made them perform a vow and granted Brahmasambandh. Then the husband and wife humbly asked, “Maharaj! What should we do now?” Then Shri Gusainji instructed them, “Both of you should perform Bhagavad-seva.” Then they said, “Maharaj! Please graciously establish seva upon our heads.” Then Shri Gusainji established the seva of Shri Thakurji for them. Afterwards He taught them all the proper methods and ways of seva. Then He gave the instruction, “Daily, first have one Vaishnava partake of Mahaprasad, and afterwards take Mahaprasad yourselves.” After this Shri Gusainji departed for the darshan of Shri Ranchhodji.

Then that husband and wife began serving Shri Thakurji very properly. Daily they would first have one Vaishnava partake of

Mahaprasad, and only afterwards would they themselves take Mahaprasad. After some days Shri Thakurji began manifesting affectionate divine experiences to them. Whatever He desired, He would ask from them, and He bestowed much grace upon them. In this manner many days passed.

Then one day that Vaishnava husband went to another land. Before leaving, he said to his wife, “Continue serving Mahaprasad daily to one Vaishnava in the same way as we always do, and afterwards take Mahaprasad yourself. Also keep count of it.” She replied, “I will do exactly so.” Then that Vaishnava departed abroad. The woman continued exactly as instructed. Daily she would serve Mahaprasad to one Vaishnava, and each day she would place aside one coin. In this way a whole year passed, and then the Vaishnava returned. He asked his wife, “How many Vaishnavas have you served Mahaprasad to? Show me the count.” The wife said, “Count the coins.” Then her husband counted the coins. There were three hundred and sixty coins, and among them five jewels emerged. Then the husband asked, “What is this? How did these jewels come here?”

Then the wife said to her husband, “I only placed coins there.” Afterwards the husband and wife took everything and came to Shri Gokul before Shri Gusainji. Then they humbly submitted, “Maharaj! What is the reason for this? The wife daily placed one coin and served Mahaprasad to one Vaishnava, yet among these coins five jewels have appeared. What is the reason for this?” Then Shri Gusainji said, “These five Tadrasi Bhagavadiyas came there.” Afterwards Shri Gusainji Himself said, “This alone is what a Vaishnava should desire.”

Bhav Prakash (Revealing the Sentiment): In this account the principle is established that one should daily first have a Vaishnava partake of Mahaprasad, and only afterwards oneself take Mahaprasad. This is the true dharma of a Vaishnava — to first offer Mahaprasad to another Vaishnava and then partake oneself. By doing this, the principles of the path become firmly established in the heart, attachment toward the Lord develops, and then the seva of the Lord is performed properly.

That husband and wife were such beloved recipients of grace and divine devotees of Shri Gusainji. Therefore the extent of their account cannot be fully described. How much can really be said of it?

✿ END OF PART 2 ✿